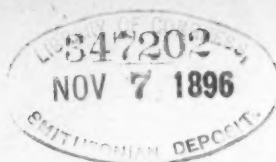


Volume LXXXI



Number 45

THE CONGREGATIONALIST

Boston Thursday 5 November 1896



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Volume LXXXI

Boston Thursday 5 November 1896

Number 45

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Ex-Senator Henry L. Dawes celebrated his eightieth birthday last Friday and received the congratulations of hosts of friends. He has rarely made a more vigorous and able speech than he did a few weeks ago at Lake Mohonk on the condition in the Indian Territory; and in his long and useful public life he has perhaps done no more valuable service than he is now doing in bringing order and justice into the tangled affairs of that country. Senator Morrill of Vermont at eighty-six has just been re-elected to another term of six years in the United States Senate. Dr. Temple at seventy-five has been appointed Archbishop of Canterbury. Gladstone at eighty-six is still one of the most prominent figures in English political life. Dr. R. S. Storrs at seventy-five is speaking as forcefully and eloquently as at any time in his life. Such men grow more valuable as their experience increases, nor are they less appreciated because their years are many. Who would not, by temperate living and unselfish service, strive to attain a noble old age?

Armenian refugees are being admitted to this country. To shut the door in their faces would be a sad comment on the sympathy expressed for their race in the many public meetings which have been held for the purpose. It would give the lie to the almost unanimous utterances of the press, and it would shame American Christianity. It may not be too much for our Government to require bonds of \$100 each for them. We ought not to create precedents to plague us hereafter when undesirable immigrants crowd on our shores. But there are plenty of sympathizers with these persecuted people who should be ready to furnish these bonds. They are not likely to become a public charge. Numerous

offers are being made to receive them into American homes. A physician promises to bring up a boy in his own profession, a gardener agrees to do the same for another boy, a lady offers to teach one to be a household servant and a young artisan is willing to share his home with an Armenian youth. In a private letter Miss Frances E. Willard writes us that these are specimens of many proposals received. This is practical Christianity. We are sure that there are hundreds of welcomes of this sort ready to be extended to the men and women who, because of their faith, are being driven by murderous persecutors from their homes in Turkey.

We have received many letters commending *The Congregationalist* for maintaining that religious papers and leaders should use their influence for certain righteous principles in this political campaign now ended. But they were all from persons who belonged to the party which especially professes to defend these principles. We have received several letters attributing to us utterances which cannot be found in our columns and rebuking us for interfering in politics when our proper mission is to promote religion. But they nearly all contain in addition reasons pressed with emphasis for voting for candidates whose election we have not advocated. Now that the campaign is over we presume we can discuss these same principles of government and their influence on the welfare of the nation without seeming to depart from our mission as a religious newspaper. For it will now hardly be denied that Christians must consider their duties as citizens, and that they may reasonably expect to be aided in so doing by their religious journals.

Herod has been execrated as a monster during all Christian history because he murdered the infants of Bethlehem. Mr. Nathan Strauss of New York has, during the last summer, saved the lives of many times as many infants as Herod destroyed. He has done this by distributing sterilized milk for their food. Elisha raised a dead boy to life by breathing into his mouth. He saved a number of theological students from being poisoned by making wholesome the poisonous food they were eating. He healed a leper by prescribing for him certain baths in the Jordan. He made the vile water of the spring at Jericho good by putting salt into it. All these acts, it is said, were merely symbolical, the power being wholly of the Lord. But when men learn the secrets of nature and use them to make poisonous milk healthful by sterilizing it and to destroy the germs of disease in the air we breathe and the water we drink are they any less truly serving the Lord than was his prophet? And is the power which saves less really from God, or have we any less reason to thank him because through greater knowledge how to use his gifts thousands of his children every year are delivered from the power of disease and death?

In his letter resigning the college pastorate at Amherst, Rev. J. E. Tuttle, D. D., questioned the desirability of committing to one man the responsibility for the college pulpit and for the department of Biblical literature. It is apparent to any one that distinctively different qualities are required for success in each of these fields. It is not disparagement of Dr. Tuttle's excellent work at Amherst, or of that of his predecessors, to say that they would have felt much freer had they not been expected to perform a kind of double duty. The college pastorate is a great problem at every institution, but some simplification of it would come, in our opinion, if the best man available could be secured for the Biblical work in college, and another man, or a group of men in rotation, be obtained to preach, to cultivate personal relations with all the students and, in short, to fulfill the specific and important duties of the college pastorate. With the enlargement of the college curriculum to include more work in the English Bible and the Semitic languages, and with the training of special men to teach along these lines, there ought to be some special provision for such departments and such provision ought to be made entirely independent of the incumbent's fitness for pulpit work.

THE ROMAN CATHOLIC DRIFT IN THE UNITED STATES.

The pope privately disapproves of Archbishop Ireland's utterance on political issues. So says a dispatch from Rome. The pope disapproves of several things in the United States. He disapproves of our public school system. He does not like to have Catholic children attend the public schools. Yet they do attend them in large numbers, even where parochial schools stand open to receive them and where the clergy use all their influence to induce parents to send their children to the church school.

The clergy themselves are not united on many questions. The Catholic Church in the United States has a conservative party and a liberal party, and they often come into sharp opposition to each other. No orders from the pope will force them to agree. Dr. J. M. Buckley, the stalwart Methodist, was once traveling by night in a Pullman sleeping car. In the opposite berth was Bishop Cox of the Protestant Episcopal Church. There was a collision, and the two clergymen were pitched into the aisle, their heads coming violently together. "This," said Dr. Buckley, "is Christian unity perforce." "I deny it," said the bishop. "Only our heads came together. There can be no real unity unless both heads and hearts are united." The pope by his fiat may bring the heads of his clergy together, but that will only emphasize their differences.

Neither the clergy nor the laity will consent to submit their judgment in matters pertaining to citizenship to the decision of a foreign ruler. The pope is wise enough not to insist on this. American Catholics decide for themselves concerning issues such as have arisen during the present political campaign. Vicar-General Byrne says, "It is difficult to see how they could be judged at such a distance, in view of the fact that our bishops and clergy here have found themselves unable to agree." If political independence is maintained by Catholics, one of the chief reasons why Protestants

fear the Roman Church in this country is removed.

The conditions are such that this independence is almost certain to increase. The Roman Catholic Church in this country takes on a character suited to its environment. Ignorance creates and maintains dependence. Ignorance fosters superstition. Education makes people think for themselves. It dissipates superstition. Free schools, compulsory education, manhood suffrage, make it impossible that the Roman Church in the United States should be what it is in countries where its main constituency is an illiterate peasantry. It is well for our republic that priests should be educated here and not at Rome. We welcome the growth of the Catholic University at Washington, and the awakened desire among Catholics for the improvement of their theological seminaries. It is not possible to hold thought in these institutions in the narrow ecclesiastical channels of the Old World. Their students and teachers feel the influence of our free atmosphere. They respond to the free pulses of American life. They are citizens, and are compelled by their manhood to accept the responsibility of citizenship. The pope removes Bishop Keane from his place at the head of the Catholic University, but he remains a director, and the names presented by the directors, from which the Vatican is to choose his successor, are men of his own type, because they know that men out of sympathy with American life cannot succeed there.

The pope is an absolute monarch. Probably he disapproves of republics. But he has shown himself a farsighted statesman, and he will no doubt accept such a degree of independence as he must among his subjects in America. Nowhere is the Roman Catholic Church more prosperous than here. Nowhere, probably, does it yield larger revenues to the papal treasury. Its gain in numbers is mainly by immigration. But it is increasing in wealth and intelligence. It has produced many patriotic, and some eminent, citizens. The chief danger which many fear from the Roman Church in the United States lies in the efforts of a foreign power to hold absolute control over it. The differences between its leaders, maintained, as they are, with calmness and dignity, do no real injury to the church. They give it standing in the republic. They reassure those who view it with suspicion. They help it to maintain more securely its hold on its members. The public school system which it resists works to its advantage. Free education, lower and higher, with liberty among its priests and laymen in the expression of opinion, is a necessity to the Roman Catholic Church in the United States.

BISMARCK'S MISTAKE.

For his own sake and for that of European peace Prince Bismarck should refrain from disturbing utterances. Personal dignity and the responsibility which inevitably attaches to a man holding his relation to the politics of the past generation ought to control his tongue more firmly. If it be true, as it seems to be, that he has lately declared that "for years previous to 1890 there was a secret understanding between Germany and Russia in contravention of the agreement on which the Triple Alliance or Dreibund is based," the statement is at once discreditable to him and to his nation

and is certain to promote international distrust at a time when mutual respect and confidence are exceptionally needed.

If his statement be correct it proves that Germany was treating her two allies in the Triple Alliance, or Russia, or all three of them treacherously. And, as he was the moving spirit in German statesmanship, it means that Prince Bismarck was guilty of an insincerity which may have been a common feature of international dealings formerly, but which no longer is "good politics" and which never was justifiable morally. Indeed, he himself often has boasted of his success in following the policy of merely declaring openly what he purposed. He has posed habitually as the frank, blunt statesman whose word could be depended upon. Now he confesses that he was only posing after all.

What the world may think of him personally, however, is but a minor matter. He has raised the question whether German assent to a treaty can be depended upon, and has awakened afresh suspicion that international agreements in general have not the trustworthiness which they are assumed to have. The German Government has made haste to deny his statement but probably few will doubt its substantial accuracy. Distrust of Germany must be a natural consequence and considerable embarrassment of the German emperor and his cabinet. The peace of Europe, too uncertainly assured at the best at present, has been rendered the harder to be preserved.

Prince Bismarck seems to have yielded to an impulse to remind the German rulers of his existence and enduring influence by seizing an opportunity of putting them in a tight place, regardless of consequences. But his utterance must injure him gravely, whatever else it may or may not accomplish. It is a pity that so great a man and one whose career has been on the whole so noble should have made so sad a revelation of weakness.

WHAT ARE THE CHURCHES THINKING ABOUT?

The season of autumnal religious gatherings is nearly ended. During the last six weeks we have printed reports of these assemblies—local, State and national—representing the Congregational churches of the entire country. These reports are worthy the attention of Christian students, for they indicate in what measure the Holy Spirit is in the churches and what he is doing through them. They invite the attention of students of sociology, for they illustrate the movements of the most potent forces for the moral uplifting of all classes of human society.

These churches are thinking about helping their fellowmen. They are trying to do it, too. Whether or not they are open to the charge of being of the world, it is certain that they were never more thoroughly in the world than now. If one wishes to promote reforms, to help the poor, to increase patriotism, to cultivate social relations, to aid missions at home or abroad or to advance general culture, in the majority of our churches he may join a society to do any one of these things. Never were there so many organizations within the church as now, and many of them are subdivided into committees which look after the daily and almost hourly life of those willing to accept their aid. Portions of the Bible are selected for their daily reading

and their weekly study. They are invited to pledge themselves to private prayers and public worship and to regular duties in a system almost as thorough as that which ruled the monasteries of the middle ages.

The churches are acting in more thorough union than ever before. Local societies are made parts of larger bodies. Not only Sunday school and Christian Endeavor, but King's Daughters and King's Sons, temperance societies, reading circles and good government clubs have general officers and branches in each local church. Denominationally we are strengthening ourselves. We do our educational and charitable work through societies which represent all the churches. Centralization, which formerly had to contend with active opposition, is now hindered only by indifference.

Congregationalists are extending practical church union beyond denominational lines. Co operation is gaining ground over competition. We recognize the fact that there are movements to help what are called the defective classes, whose claims extend beyond our denomination, beyond the whole Christian Church, and we unite with all friends of humanity to benefit society. The church no longer claims the exclusive right to do good to men, no longer claims that real good cannot be done except through it. It is willing to be a factor with others in advancing the material and moral interests of mankind.

These things become patent in studying the topics discussed in recent religious gatherings. Not less significant are the omitted topics and those which have only slight attention. Biblical interpretation has less prominence than it had five years ago. Individual self-culture in Christian life is not emphasized. Doctrines which have been made dividing lines have nearly or quite disappeared. If tests of discipleship are considered they are works, not faith. If faith is thought of, it is that which may be inferred from works.

So far as we may judge from the reports of these autumnal meetings, the churches are fixing their thoughts on the present time and present needs. They are thinking of this world, not of the next. They are not much moved by the fear of hell or the hope of heaven. They want to make this world better and to do it now. They would avoid sin because it degrades character. They do not much emphasize a dread of the wrath of God because of sin. They want righteousness because it makes men worthy. They do not so much think of God's love for righteous men, as the reward of their righteousness, as they think of God's love for all men. They are not thinking of the bliss of the holy nor the misery of the wicked in the future life. They are thinking of the excellence of realizing ethical standards here and now, and they are striving to attain to them.

We have not written these things for the sake either of congratulation or criticism, but to point out what appears to be the present attitude of the churches. Such a study as is here suggested of a passing phase of Christian life may turn the thought of the churches to most important things, for the time forgotten. It can hardly be doubted that certain great motives which held possession of Christians in the last generation are now but dimly seen in the background of organized enterprise to improve human society.

JESUS, THE DIVINE SAVIOUR.

It is well-nigh impossible for us to understand the whole difference in respect to their idea of God which the coming of Jesus Christ made to those who accepted him. Before that day they had believed in God as a supreme Creator and Ruler, and had not been without a partial comprehension of his fatherhood. But to this truth they never had done anything like justice. And they had formed no adequate conception, if any at all, of what it means to have the Spirit of God so dominant in a common human life as to saturate and color and shape it hour by hour with never a lapse or a lack. It took them some time to see the actual revelation of God to men in Jesus, and some of them never got their eyes fully opened to it. But many saw it and wondered and praised God.

It was not so much the divine power or even the divine wisdom, illustrated by Jesus, which was the special revelation of God, as the fact that he embodied divine goodness in a human form. Nobody could realize this without being positively influenced. Some were drawn to him by the loveliness and noble force of his character. Some, whose natures loved evil rather than righteousness, were repelled and hated him because they could not but feel the difference between him and them. But primarily by the lofty, stainless, peerless beauty of his soul and life and also by the harrowing yet pathetically touching death which he died for the world, he has been steadily drawing all men unto himself throughout the ages. Not yet complete, this process of attraction and submission now moves ever more swiftly, surely and on a larger scale.

To those who become his he gives eternal life. It is theirs now. It is not to be waited for until death opens a door into it. We enter upon it when we become one with him. He takes us up upon the great swelling current of life and light and joy which springs from him and of which he is not only the fountain but the guide, and bears us along upon it triumphantly. To be one in spirit and purpose with him, to try loyally to think his thoughts and do his deeds in penitent gratitude and humble love—this is to have eternal life, even as he has it.

CURRENT HISTORY.

The Religious Teachers and the Crisis.

Such a campaign with such issues could not fail to interest the clergy profoundly, hence some of the incidents of the last week of it are not so surprising as they might seem at another time. The clergymen of Worcester marched in the sound money parade there on Saturday, and so did most of the professors and students at Hartford Theological Seminary in their similar local demonstration. Mr. Hamilton W. Mable of *The Outlook* was colonel of the detachment of sixteen companies representing the religious press, which marched in the great parade in New York described in another paragraph. Cardinal Gibbons, in the Baltimore cathedral, felt it his duty on Sunday to speak from his pulpit, counseling moderation of feeling and optimism whatever the result might be. In most of the Protestant Episcopal churches of the land a special prayer was offered appropriate as a means of impressing worshipers with their duties as Christian citizens and their dependence on God for light and strength in times of national peril. Drs.

Parkhurst, W. R. Huntington, Collyer, Dix and Thompson of New York, and President Patton of Princeton, as well as many other ministers, spoke valiant words for the old-time national ideals. Dr. Munger of New Haven asserted his right to pass upon the ethical questions involved, and denounced with holy anger the divisive "class cries" of Mr. Bryan's latest speeches. In Boston there were but few pulpits in which there were no pertinent allusions to the duty of the voter, and some went so far as to urge their hearers to vote against Mr. Bryan. One and all rose above mere partisan differences or disagreements on details of financial policy, and decried the rise in this country of a party so radical as to attack time-honored, time-tested institutions. Dr. Parkhurst defined the situation thus:

The one thing which the solid, intelligent integrity of the country has to do this week is to grind its heel relentlessly and unflinchingly into the viperous head that is lifting itself up in venomous antagonism, not only to this Government, but in venomous antagonism to all government. We recognize the wrongs that need to be righted. We appreciate the burdens too heavy to be borne which the tyranny of wealth in too many cases has buckled upon the tired shoulders of the poor, and no man living would throw himself more wholeheartedly than myself into the task of trying to unbuckle those burdens and to heal the bruises they have wrought, but the first question that is upon us, and the one we have to meet this week, is one that reaches further than the righting of individual wrongs. It is a question that pierces to the very marrow of the whole matter of government, of an authoritative framework sufficiently established and robust to make of any permanent avail any effort that we might put forth to the relief of those who are wronged. . . . It is no longer a question of gold *versus* silver, nor is it a question whether we will respect this authority or whether we will respect that authority, but whether we will submit to any authority. It is a question that is plowing ruthlessly into the quivering vitals of our constitutional life as a great people, and is bloodthirstingly menacing the permanence of our institutions. As the purposes animating it have grown in intensity it has let slip off the robes of propriety and legality which it had considerably assumed, and stands forth today in no considerable part of this constituency in the frankness of anarchistic nakedness.

The Campaign Ends.

The campaign practically ended Saturday night, when the chairmen of the national committees issued their final instructions to their subordinates and their final estimates as to the results of the election. Mr. Jones of the Democratic National Committee predicted that Mr. Bryan would receive 327 votes in the electoral college, and Mr. Hanna of the Republican National Committee estimated that Mr. Bryan would receive only 136 votes. Ere this is read the comparative merits of these gentlemen in the rôle of prophet will have been determined. Up to Sunday morning, when he arrived at his home in Lincoln, Mr. Bryan had traveled about 17,000 miles since he began his tour as a candidate for the suffrages of his fellow-citizens, and had spoken in twenty-seven States of the Union. Nothing like this has ever been known in our history. Quite as remarkable, though in a very different way, has been Mr. McKinley's record. When he made his last speech, and that to his neighbors in Canton, Monday evening, he had spoken from his own doorstep more than 250 times to delegations of representative men from all walks of life, all sections of the country. When it is remembered that almost every word that Messrs. McKinley and Bryan have spoken has been sent broadcast to the people through the city dailies and country weeklies, when it is recalled that for the last two months an army of 17,300 speakers has been speaking for the Republican candidates every night

in twelve of the Interior States, when it is considered that, in addition to all this, men and journals—as Mr. Bryan pointed out in his Ottumwa speech—that usually forswear politics have this year thought of little else, it becomes apparent that this has been a campaign of education.

Flag Day.

Who says that symbolism has not its beneficent and inspiring uses? Who says that the American people are without imagination and are grossly materialistic? Let such, if such there be, contemplate the enthusiasm and generous expenditure of time and money which entered into the national celebration of Flag Day last Saturday, and forever after hold their peace. Purely the response of individuals to the suggestion of other individuals, it will stand out through all time as the most picturesque and beautiful incident of a campaign phenomenal in so many other respects. The rich and the poor, the learned and the unlearned, Republicans and Democrats, Populists and Prohibitionists, churches and clubs, factories and residences, had on them or floating over them the stars and stripes. It was inevitable that here and there should be the attempt to convert the national emblem into a partisan device, for many men's passions and convictions have been stirred as they were in 1861-1865, and of course in a broad sense it is always true that if one party is patriotic the other is more so. Events and the verdict of history determine which. But after all, the significance of last Saturday's celebration was in the fact that it was a concrete expression of the popular conviction that Nov. 3 was to be a day of profound solemnity, when men were to act as patriots, not as partisans.

The Business Men's Parades.

When the history of this campaign comes to be written by one who can deal adequately with it, he will discover as soon as he sorts over his data and begins his work that he must reckon with a force which never before has been so omnipotent in ordering the details of the fight or influencing its result. He will find that the merchants, the traders, the manufacturers and business men of the country, whether they live North or South, East or West, have as a rule resolutely opposed the Chicago platform and its candidates. To win a triumph they have contributed all their characteristic energy, ability, fertility of resource and so much of their means as seemed necessary for legitimate purposes. Much of their work has been done through the Republican machine, which, it must ever be borne in mind, has been constructed and operated in this campaign by a business man, Mr. Hanna, and not by a veteran politician. But far the most effective share of their work has been done through non-partisan organizations, created to carry on the campaign. Printed matter by the ton has been printed and circulated. Speakers by the thousand have been kept on the stump. Letters to and from correspondents in remote regions have been flying back and forth, solidifying sentiment and breaking down former sectional and partisan prejudices. In short, so much has been done, and it has been done in such a way, that it would scarcely be a misnomer to call this a business men's campaign, and that too without giving to the term "business men" the broad interpretation given to it by Mr. Bryan. Of course if this be true, and if it also be

true that it has been a campaign fought to secure justice and maintain righteousness, then it follows that our business men are idealists, not materialists.

How unanimous business men were in the contest was proved by their demonstrations in many of our cities last Saturday. The streets of New York, Boston, St. Louis, Providence and Worcester—not to mention others—resounded to the tramp of thousands of their most substantial merchants. New York's parade was the largest civic parade ever held anywhere. Led by Gen. Horace Porter and reviewed by Mayor Strong, ex-Mayor Hewitt and Hon. Garrett A. Hobart, for eight hours 100,000 of the city's typical business men marched up Broadway and Fifth Avenue, applauded by thousands of sightseers and sympathizers and inspired by the martial music of bands, the cheers of the multitude and the dazzling, resplendent display of flags and patriotic regalia.

Who Shall Lead and Whither?

The French Parliament opened last week; calmly for it. The British Parliament will renew its sitting this week, and once more wrestle with the problem of state aid for schools, and the interminable Irish land question. Great Britain's foreign policy must soon be revealed, for feeling is at fever heat respecting Armenia, and there is an intense desire to hear that the dispute with the United States has been settled. Lord Salisbury's Guild Hall speech, Nov. 9, will, it is thought, furnish him with an opportunity to set forth his acts and his intentions. Strife within the Liberal party over the question of leadership continues, and does not augur well for the party or the empire. Rev. J. Guinness Rogers upholds Lord Rosebery; Rev. Hugh Price Hughes attacks him savagely. The *Daily News* defends him. The *Chronicle*, the *Spectator*, the *Speaker* and the *British Weekly* attack him. Sir Vernon Harcourt professes loyalty to Lord Rosebery, but differs from him radically, and of the last Liberal cabinet few are, or could become, hearty lieutenants of the man who looms up above all others as the great parliamentary leader of his party, Sir Vernon Harcourt.

Bismarck's Revelations.

Elsewhere the ethical import of Bismarck's revelations are discussed. Suffice it to say here that they have done much to aggravate the situation in Europe, and have delayed, we fear, any understanding which the Powers may have been approaching respecting Turkey, and there were signs of such before this bombshell exploded. Taken together with the London *Chronicle's* exposure of the details of the French-Russian treaty, showing that it is purely defensive, and Lord Rosebery's free and easy interpretation of the validity of the Cyprus convention, it can scarcely be said that the peoples of Europe have much reason to put faith in diplomats and their treaties nowadays. Both the old triple alliance and the new dual alliance have had much of their stability and authority undermined by these revelations. It will not be strange if Great Britain hesitates before she seeks to bind herself to any alliance with partners who are so given to duplicity. The tide was running strongly toward an Anglo-Russian understanding prior to these revelations. The French people will not be so enthusiastic over the Russian alliance when once they become convinced that it can be counted upon solely for defense, not for

offense against Germany. Austria surely will not consider Germany's present professions of friendship as worth much unless she receives unquestionable proof that the emperor's foreign policy is more straightforward than Bismarck's is now proved to have been. Italy has already given evidence of *rapprochement* with France and Russia. What then becomes of the triple alliance? And if that breaks with what Power can Germany ally herself? Russia alone emerges scatheless, the master of the field, every new development revealing more clearly her supremacy. Witness the statement that she has an understanding with Denmark, by which in case of war Denmark's harbors and ports commanding the Baltic are at Russia's command.

NOTES.

If imitation be sincerest flattery then the fact that the British North Atlantic Squadron was never larger or more formidable than now is proof of the recent growth and present strength of our navy.

The news that Japan is supplying the rebels in Manila with arms is not surprising. Japan has an eye out for colonial expansion, and one of her ablest political journals recently announced the Japanization of the Philippines as a plank in its platform.

Is it too much to expect that men who have sunk partisan differences during this campaign can be equally public spirited when Congress meets, so that it need not be recorded much oftener that the deficit in our national income for the quarter is many million dollars? For the quarter ending Oct. 31 the deficit is not far from \$32,500,000.

Bostonians have no special reason to be glad that the manufacture of gas within its limits is to pass under the monopolistic control of the Standard Oil Company, but neither are they grieving much because they have passed out from the position of dependence upon Mr. Addicks of Delaware, who may be a great man there, but is not in Massachusetts.

There are some signs of improvement in the situation at Constantinople. Russia seems to be acting in concert with the other Powers, hence promises of reforms are renewed, the sultan even going so far as to promise Christian governors for Armenia. On the other hand, there are signs of an appeal by the sultan to the fanatical devotion of his Mohammedan subjects, and the plundering of Armenians goes on by alleged process of law even when massacre is not rampant. The vessels of our navy remain together off Smyrna.

The Cuban revolution drags along, and few Americans realize the intensity of purpose with which Cubans are fighting for freedom. Maceo, the chief of the insurgents, has had nine brothers who have died fighting for the independence of their country, and he, the oldest, is the only survivor. With such memories, no wonder he and his followers are not easily conquered. The latest reports from Cuba intimate that within sixty days Maceo will lay siege to Havana. Our consul-general in Cuba, Fitz-Hugh Lee, is now on his way to this country with important revelations which may bring on a crisis soon.

The Berlin correspondent of the London *Chronicle* says he looks in vain in the columns of the German newspapers for the sign of a noble attitude on the Armenian question. The local authorities in many of the German towns have ordered the church authorities to desist from collecting funds for the relief of Armenians. Mr. James Bryce, M. P., in a letter to *Die Nation*, recently wrote:

It seems strange that the news of such cruelties, perpetrated at the end of the nineteenth century, by a government responsible by treaty to the six Powers for the protection of its Christian subjects, should not have evoked from the German people a general cry of indignation and roused them to see that the

powerful influence of Germany was exerted to secure the cessation of such horrors. We are forced to suppose that the facts have not yet been fully brought to the knowledge of your countrymen, whose generous hearts would surely respond to the cry of the oppressed.

IN BRIEF.

In view of the celebration next week of the completion by Dr. Storrs of his fifty years' pastorate in Brooklyn, we shall publish several interesting articles relating to Dr. Storrs and his noble service for the church and for humanity.

That Book of the Pilgrimage, which our publisher announces in another column, and upon whose literary and artistic features great care has been expended, will enshrine in a beautiful and permanent form the salient events of a truly notable journey.

A church and college of the Greek Church was dedicated in Minneapolis last week by Bishop Nicholas, head of the church in America, Alaska and the Aleutian Islands. Thus does this country become more and more conspicuously the home of various faiths.

Twelve of the fifteen members of the executive committee of the A. M. A. were in attendance at the recent jubilee meeting. That shows a devotion to the society which is not limited by perfunctory attendance on the monthly meetings at the Bible House.

A railway conductor on the branch road between Boston and Dedham has daily gone to and fro over the same route for more than fifty-one years. Mr. Moses Boyd is probably the oldest conductor in the world, and during his business life the advance in means of travel has been greater than during all the rest of the world's history.

Saloon keepers are seeking new fields in the suburban districts of Boston. They plead that those who protest against their intrusion are not entitled to be heard because they are Prohibitionists. But Prohibitionists might well turn the tables by urging that the petitioners are not entitled to a hearing because they are liquor dealers. Surely that class are not benefactors to any community.

We have received from the chairman of the Board of Police Commissioners of Boston a letter expressing thanks for the publication of Dr. Quint's article, *The Policeman at the Crossing*. He says: "It is not only gratifying to me but it is also encouraging to the officers." We should have better government if more people expressed their appreciation of the good things of the government we have.

Prof. Henry Drummond's pupils in the Free Church, College, Glasgow, were told by one of his colleagues at the opening of the fall term that since midsummer there had been marked progress in Professor Drummond's condition, visible not only to his friends but certified to by his doctors. This will cheer the hearts of all those who admire or love Professor Drummond, and there are many such in America.

The November *Review of Reviews* is notable for several reasons; among others, because in one of its articles Dr. Lyman Abbott of *The Outlook* opposes the free coinage of silver, and in another Dr. Charles Spahr of *The Outlook* urges it. This recalls the famous compact between Grady and Howell of the *Atlanta Constitution*, which provided that one day the *Constitution* should reflect Grady's views, and the next day should be Howell's mouthpiece.

The sect known as the Covenanters hold that it is wrong to vote in political elections because God is not named in the Constitution. Not long ago a town in New York in which many of them live had to decide whether or not liquor should be sold there. The Cove-

nanters went to the polls and settled it for the next two years that liquor should not be sold in that place. They wisely concluded that it was more important to vote to keep the devil out of their town than to refrain from voting because the name of God is not in the Constitution.

Captain Pratt's heart must swell with pride as the tidings come to him of the successive contests of the Carlisle team of Indians on the football field. They have met Princeton, Yale and Harvard, and, though they have not won against the teams of these three great universities, they have shown themselves worthy of the first rank as players. What is more, they have played like gentlemen. When it was pretty certain that a mistake of the umpire kept them from having a tie game with Yale, they made no complaint. All honor to the Indian football eleven and to the Carlisle Industrial School. Its young men have shown themselves quite as civilized as their white opponents.

Presbyterians in Philadelphia have just laid the corner stone of a great denominational headquarters, which is to be called *The Witherspoon*, in honor of the great divine and patriot, Rev. John Witherspoon. This fact suggests the query, why cannot the new headquarters we are to have on Beacon Street, Boston, have some such distinctive, specific name—one identified with our historic polity and faith? The new church in Brookline, which is formally recognized this week, has made a happy departure from precedent and selected with great unanimity the name *Leyden*. There are now no other Congregational churches in the country by that name, but we fancy there may be.

Mr. Moody's friends in Great Britain, led by laymen like Lord Kinnaird, Lord Overton and Sir George Williams, and clergymen like Grattan Guinness, F. B. Meyer, Webb-Peploe and Monro Gibson, are endeavoring to raise funds with which to aid in the erection of a chapel at Mt. Hermon. They intend to present at least £2,500 to him on his next (sixtieth) birthday, which will be used in this way. Can his many friends in this country let the same anniversary pass by without some suitable similar recognition of a career the like of which has hardly a parallel in the history of modern Christianity? Elsewhere we give considerable space to a description of Mr. Moody's work as an educator.

An esteemed correspondent takes exception to a recent editorial statement in *The Congregationalist* that the Supreme Court decided that the Negro in the United States "had no rights which a white man was bound to respect." Our correspondent says that the court simply declared as a fact that the Negro had not and had never had under the Constitution any rights as a citizen. It must be remembered, however, that the Negro, Dred, claimed judgment as a citizen. The court decided that he was not a citizen of Missouri, and that for that reason the court had no jurisdiction in the case. But the declarations which followed, of which that above mentioned was one, were also the opinions of the court on the question whether or not the Negro had any rights as a citizen.

Those pulpits were few and far between last Sunday where no reference was made to the all absorbing interest of the week. The text of Professor Hincks's patriotic sermon at Andover was, "We know not what shall be on the morrow." A rather unexpected turn to a discourse which had in it hardly any other allusion to politics was given in a suburban church. The pastor cited the election of the apostolic successor to Judas as recorded in the first chapter of Acts, and termed it one of the first instances of democratic government coupled with divine determination of the outcome. He then went on quietly to remark that there were two candidates for

the vacant apostleship. The name of one began with B and of the other with M, and M was chosen.

Now that the campaign is over, a yet greater work for the country remains to be done. It is much to be desired that it should be undertaken independent of party politics and in a thoroughly patriotic spirit. President Tucker of Dartmouth College, in the *Boston Journal*, expresses a sentiment with which we heartily agree:

I count it the great value of the present campaign that it is showing the people of all sections, and of all kinds of business, how to discriminate between true and false remedies for social and economic ills. We have at least gone far enough to expose the false. It is to be hoped that, when the campaign is over, the men of both parties who have worked together in the interest of sound money will work with equal zeal and with equal purpose to remedy that popular discontent which has caused the present startling divergence from the ordinary course of American politics.

What Mr. Moody is accomplishing in his colportage work is referred to in the article elsewhere in this issue. Practical proofs of its effectiveness are all the time coming to hand. Only last July a hardened convict in a Chicago jail, who would never allow any missionary to talk with him, was willing to accept three books presented by a colporteur. The one entitled *The Way to God* proved to be the means of his conversion, and he lent it to three other convicts, upon whom the simple statement of gospel truth made the same impression. All four are now, although behind prison bars, some of them sentenced for a number of years, nevertheless leading true Christian lives. We have this on the authority of the officials of the prison. It surely looks as if the printed message would sometimes reach "him whom a sermon flies." Certainly this single volume, now soiled, worn and much marked, has done a work the results of which, compared with its slight cost, are simply wonderful.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The One Topic.

Very little is talked of here except politics. The wise in such matters express themselves as positively sure that the election is to go "the right way." Many devout people are watching and praying for a religious awakening in our churches, such as has marked well remembered former times of business prostration, and to this end are looking with large expectation to the coming of Mr. Moody and his co-workers. At present, however, no great general deepening of religious impression in the city is manifest, but the warm union of believing hearts here and there in prayer for the Spirit's coming the experienced have come to look upon as a sure precursor of better things. About two hundred ministers of different evangelical denominations have pledged themselves to co-operate with Mr. Moody in his evangelistic work in New York, Brooklyn and Jersey City in November. From the 9th to the 13th inclusive he is to preach in Cooper Union.

Christian Patriotism.

No man, however strong his sense of the responsibility of the pulpit for the training of the people in civil duties, can accuse the Congregational pastors of Brooklyn of failure in this line. Last Sunday both Drs. Meredith and Behrends appealed to their congregations to stand firm and faithful to God and man in this crisis of our country's history. The honest English language could not be made to condemn more plainly or more powerfully than it was made by

both these pastors to condemn the dishonor of the attempt to lower the value of our country's dollar. The hearing or reading of these burning patriotic utterances reminds the elders of the days of Sumter, of Bull Run and of Gettysburg. The Lord grant that in every vital exigency through which our country may be called to pass such potent voices may be heard in our pulpits speaking fearlessly to the people all the words of God's law.

The Manhattan Association.

This body, represented by nearly sixty of its members, met on Oct. 28 with Dr. Virgin in the lecture-rooms of the Pilgrim Church. It was the association's annual and sixtieth regular meeting. Dr. Cobb temporarily presided. Rev. W. T. McElveen, Ph. D., was chosen to succeed Dr. Kent as president for the year and Rev. F. I. Wheat of Woodhaven was re-elected secretary and treasurer. Dr. Meredith for the committee announced the program for celebrating the fiftieth anniversary of Dr. Storrs's pastorate. The association's date in the elaborate program, covering more than a week, is on Nov. 16, when it gives a dinner to the doctor—one of its founders and most active members—in connection with which it will present him a "loving cup," now being wrought by the deft hands of Tiffany's artists.

The literary exercise of the morning, running into the afternoon, was a review of Dr. George A. Gordon's *Christ of Today*, by Dr. Virgin. Those who know the reviewer would not expect his assent to the doctrinal positions and trend of the book, yet its literary and other excellences were pointed out with none the less candor, and the spirit of the review was tempered by warm regard for the author, well known and warmly esteemed here before making his home in Boston. This acquaintance distinctly colored the spirited description of the book and the review, in which many of the brethren took part, both *pro* and *con*, notably Drs. Behrends, Meredith, Cobb, Kincaid, Gilman, Dickerman, Stimson, Spaulding, Newton and others.

Dr. J. W. Hegeman read a thoughtful paper on *The Future Christ* and Dr. Kent spoke on *Pastoral Problems and Plans*.

The Brooklyn Congregational Club

On Monday evening began its first year's trial of life under a clerical president, Dr. Joseph B. Clark, contravening the unwritten but well-nigh universal law requiring that these clubs be presided over by laymen. The business went off with such speed and vim that the club thought the innovation was a success. The theme was, *What Are These Clubs For?* Hon. S. B. Capen of Boston first answered the question by saying they are not for eating and drinking together, nor simply for social conference, but for promoting the interests of our Congregational churches, especially in each club's own vicinity, and for cherishing denominational unity and loyalty. Then, having gained this power of union of many churches, the clubs should use it in promoting civic, municipal and other desirable reforms. The address was clear, forcible, practical, and met with hearty approval.

Mr. S. S. Marple, late president of the New York Club, seconded Mr. Capen's remarks with the experience of his sister across the river, and showed how effectively his recommendation could be carried out.

Mrs. William Kincaid, speaking for the women of the club, advocated setting apart

evenings for discussing a variety of useful and appropriate topics, as, e. g., literary nights, when distinguished literary men may be heard on literary themes; missionary nights, when great Christian works may be presented by the brightest men and women who know the pertinent facts and how to put them before their hearers. She carried the hearty assent of the audience.

Dr. Lyman presented a graceful and tender minute with reference to the character and work of the club's first three ex-presidents, who by a singular fatality had all died since the last meeting: Mr. James Mitchell, the first; Hon. Joshua M. Van Cott, the third; and Dr. A. C. Perkins, the second who had filled the presidential chair. At the next meeting Dr. Storrs is to be the guest of the club and make an address.

The Bushwick Avenue Church, Rev. C. W. King, last week opened a free reading-room and gymnasium, with a view to drawing in young men of the neighborhood with no present religious faith or preferences, hoping thereby gradually to interest them in the things of the kingdom. The pastor and several brethren form a "board of governors" for the proper care of the enterprise. Dr. Raymond, president of Union College, preached again for the Broadway Tabernacle Church last Sabbath. Next Sunday President Patton of Princeton is to preach.

HUNTINGTON.

FROM THE INTERIOR.

The Working Men's Home Medical Mission.

This mission, only three years old, founded by Dr. J. H. Kellogg of the Brattle Creek Sanitarium, has been doing a quiet but excellent work in Chicago. Recently Dr. Kellogg gave an account of his work at a meeting held in Willard Hall in the interests of the needy classes of the city. Although Miss Jane Addams and Prof. C. R. Henderson addressed the meeting, interest centered in the words of Dr. Kellogg. Some three years since a gentleman quite unknown to the doctor asked him if he could use a sum of money for the worthy poor in Chicago and afterwards, with the help of his brother, placed in his hands forty thousand dollars. The brothers Wessells, from whom the gift came, had made their money in South Africa and were anxious to do something for those less fortunate than themselves. They learned through Dr. Kellogg that, in spite of the abundance of food in Chicago and its cheapness, a great many people go hungry every day and at night have nowhere to sleep. Their purpose and that of the doctor was not so much to consider the cause of this state of things, as, if possible, to relieve the suffering attending it. A place was therefore secured where men could obtain a nourishing breakfast for a penny, and where a good dinner could also be had for a penny a dish. Cheap lodgings were also provided. Before going to bed the men are compelled to take a shower bath and have their clothing fumigated. The beds are clean and comfortable. At present the doctor has beds for four hundred men. Religious services are held in connection with the exercise of benevolence and everything is done that is possible to encourage men to make a new start in life and find positions in which they can take care of themselves. Nearly all the work in this house of refuge is voluntary, although its managers and directors receive a small salary. At Forty-Seventh Street the doctor

has a social settlement where there are baths, a dispensary for women and children, a home for visiting nurses and free kitchen and kindergartens. There is also a home for women at 247 Polk Street.

It has been found that few men are unwilling to work. Work has therefore been furnished, so that for a time those who are needy are able to earn their support, and from this home as a refuge look around for such better positions as they are capable of filling. Afternoon Bible studies, lectures on health and against the use of alcohol have proved attractive as well as instructive. At the gospel meeting in the evening 200 men are frequently present. The doctor has several farms in Michigan at his disposal. To these he sends those who are willing to go and, by means of vegetable gardening and the raising of fruit, contribute to their own support. Recently a farm in La Salle County, Ill., has come into his possession. In three years not less than 100,000 bath tickets have been used. This means that 100,000 men have slept in the clean beds which this charity has provided, and have had time to think over their condition and form plans for a better life than they have been leading.

Another New Edifice in Prospect.

The Jefferson Congregational Church, Rev. A. M. Thome, pastor, one of the oldest in the association, laid the corner stone of a new house of worship Oct. 27. It has long worshiped in an unattractive frame house, but has gone steadily forward in its work. Its pastor, although past seventy, shows no sign of abating strength and has lost none of his youthful vigor. The new house will cost about \$7,000 and will easily seat 500 people. Superintendent Armstrong made the principal address.

The Co-operating Committee of the Interior.

In the conviction that the present year will prove one of the hardest in the history of the American Board, the committee has early set itself to work to increase the interest felt in missions in the churches of the Interior and is planning to do everything in its power to reach the non-contributing churches, as well as to increase the gifts which have been received from those contributing. The committee will aid Secretary Hitchcock in every possible way to spread information in regard to the needs and possibilities of the foreign fields.

The Church of the Redeemer.

Few churches of our name have anywhere enjoyed a more prosperous year than the Church of the Redeemer. More than ninety persons have been added to its membership during this period. The actual strength of the society has been more than doubled. The Sunday school has increased in numbers, the prayer meetings have never been so interesting or so earnest. In fact, it never was more evident than at present that this church has a promising future. The pastor, Rev. W. H. Manas, fresh from his studies, coming from the Lutheran Church, has thrown himself into his work with his whole soul, and has endeared himself not only to his congregation, but to all who have in any way been associated with him. Much to the delight of his church he has now taken to himself a wife. His marriage with Miss Jennie Allen took place, Oct. 28, in Polo, Ill. Mr. Manas has been absent from his pulpit but a single Sunday, and, in order that the work might not suffer, has taken only a brief vacation during the year.

FRANKLIN.

Educational Northfield.

The Various Institutions and Agencies With Which Mr. Moody Is Associated.

At the opening of Camp Northfield last summer Mr. Moody spoke of the occasion as "the christening of the ninth baby of the Northfield movement." It is a lusty family, of which any father might well be proud, with not one ailing or feeble child in all the circle, and among its members there is a beautiful life of mutual helpfulness which proves the spiritual health of all. The eldest is the Northfield Seminary. Then follow in order of age the Mt Hermon School for boys, one of the phases of whose industrial life is indicated by an illustration, the General Conference for Christian Workers, the World's Student Conference, the Chicago Bible Institute, the Northfield Training School, the Woman's College Conference, the Colportage Association and the ninth and latest baby, the Northfield Y. M. C. A. Encampment, whose first tabernacles a second picture shows.

It is hardly necessary to say that such a group of successful educational enterprises, following swiftly one upon another, must have not merely a strong man, but a dominant and enduring purpose behind them.

Mr. Moody may not be in the common (and only accidentally correct) meaning of the word an educated man, but he has studied the world and knows men as well as books, and it is significant that as builder of educational foundations he has returned to the eminently practical aims of the founders of all our New England colleges. Knowledge as an accomplishment appeals to him not at all, but for the sake of imparting knowledge to those who will use it as an instrument of helpful service he has been willing to undertake great enterprises in simple faith and to carry heavy financial burdens year by year.

It is this normal element—this teaching of those who will be teachers—which is the most interesting and significant feature of the whole group of enterprises which we have characterized as Mr. Moody's children. "The seed is the word of God," might well be the motto for them all. Their founder is himself a devout and persevering student of the Scriptures. His well-thumbed Bible is the familiar companion of all his meetings, conferences and journeys. He has worn out several copies, reducing them at last by constant handling to the state shown in our illustration, and it is to a like close and effective study of the English text that he invites his students. In passing on this gift to others he evidently expects them to bring forth fruit a hundred fold. It costs \$200 to support a boy or girl in one of the Northfield schools, while only \$100 is received in payment of tuition. Naturally, therefore, the authorities are not anxious

unduly to increase the number of students, but rather to select from the many applicants those who seem likely to develop into strong and helpful characters.

Of attendants at the Bible Conference the great majority are preachers or Bible class teachers. The training school is avowedly intended for the practical equipment of Christian workers. It is said that there are good scholars in Bible classes taught by the 570 students in attendance on the Northfield students' conference this summer. In

others, it none the less opened to Mr. Moody's thought an opportunity of service which must in the necessity of the case be through literature rather than personal influence.

How real the destitution of fresh religious books had come to be no one can understand who has not himself looked over the stock of the booksellers in the smaller towns of the West. The cheap book trade has either passed from their hands or consists for the most part of paper covered stories. Mr. Moody himself failed to find a single religious book on sale in a town of 15,000 inhabitants.

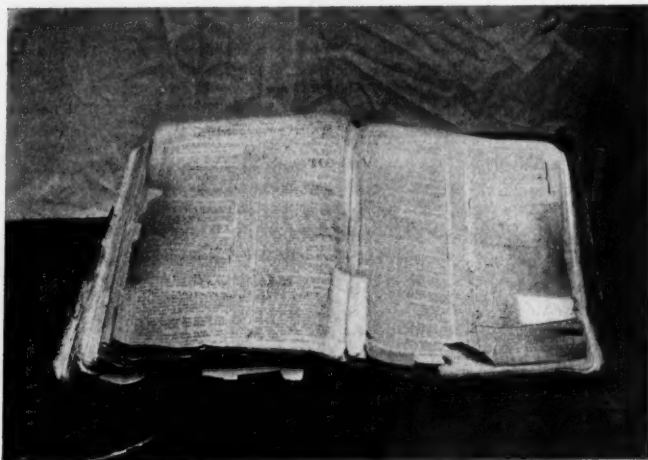
Cheapness, readableness and a high religious tone were the ends desired. The books are ordered in editions of 20,000, well printed on good paper and neatly bound in dark red paper, and are sold at fifteen cents apiece, or two for a quarter. By taking advantage of cheap manufacture in these immense editions, and by the gift of the copyright from such authors as Mr. Moody himself, Dr. Meyer, Dr. Chapman and others, these rates have been made possible, including a living

profit for an active agent. Even the problem of approach and introduction has been solved in a characteristic way. The books are enclosed in a stout manilla envelope, which is left at the house with the statement that the agent will call in a few days. There is no necessity for impertinent urgency, and when seller and purchaser meet it is the purchaser's own fault if he does not stand on equal terms of knowledge with the seller as to the qualities of the book. Not least of the advantages of this method in the eyes of the founder of the agency is that it opens the way for conversation upon spiritual things between the agent and the people, and in this regard he has had good reason to be satisfied with its effects both

in awakening interest and giving the agents a practical training in hand to hand Christian work.

If any one doubts the existence of a market for such wares the experience of the first year, ending March, 1896, in the course of which over 400,000 volumes were sold, may resolve the doubt. One of the latest forms of effort has been the sending out of a gospel wagon, arranged in the

fashion of a miniature sleeping car, with kitchen attachment, which many of our readers may remember to have seen at the Chicago World's Fair. It made last summer a tour of Illinois and part of Iowa, under care of five students of the Chicago Institute. Pastors were notified beforehand of its coming. The mornings were spent in distributing and selling books, afternoon services were held for children and evening services for adults. The effort took on an evangelistic



MR. MOODY'S BIBLE.

addition to this normal training of individuals, the Northfield idea has been widely transplanted and taken root in many soils. Other conferences suggested by and modeled after that held at Northfield have been established in the West, in England, Germany, Denmark, Switzerland, Scandinavia, Japan, Ceylon, Persia, Turkey and India.

Already widely successful and eminently characteristic is the eighth child of the Northfield movement, the Colportage Association, whose superintendent is Mr. A. P. Pitt of 250 La Salle Avenue, Chicago. It began, as all the other enterprises have begun, in devising a method of meeting a practical need. Means of earning money were in demand among the students of the



THE GOSPEL WAGON.

Chicago Training School. Some of them had tried successfully the experiment of book peddling. Their need and the dearth of religious books in the smaller towns worked together to suggest the outlines of the plan. About this time also Mr. Moody was startled one day by the statement that there were 750,000 prisoners in the jails of the country, and, although it proved that this was the estimated number of the criminal classes rather than of actual pris-

color from the first, and the students in charge report that the results were astonishing, both in their own growth and in apparent helpfulness to others. With the return of cold weather the wagon is to be sent on a trip through the South.

The books comprising this colportage library, a number of which have been sent to us for review, are by Spurgeon, Moody, Meyer, Chapman, Whittle and others, and the literary as well as spiritual average has been kept high. The books are not denominational but they are all intensely evangelical and written by men in close touch with the people. By personal effort and the gifts of friends over 129,000 books have been circulated in the prisons and among the criminal classes and the sale from house to house grows ever greater. It is a large work, whose further growth we shall watch with great interest, and its method and purpose should be studied closely by any one who wishes to understand the secret of Northfield educational work.

I. O. R.

A PRAYER FOR THE TIMES.

Hon. Philip James Bailey, so well known to readers of a former generation as the author of *Festus*, is still a careful reader of American papers and deeply interested in current events. We give below an extract from that remarkable book, *Festus*, which is as appropriate today as when penned by him over fifty years ago. It is especially suited to these days of political strife.

The bells of time are ringing changes fast,
Grant, Lord, that each fresh peal may usher in
An era of advancement; that each change
Prove an effectual, lasting, happy gain.
And we beseech thee overrule, O God,
All civil contests to the good of all,
All party and religious differences
To beneficial ends, whether secured
Or lost; and let all strife, political
Or social, spring from conscientious aims.
And have a generous, self-ennobling end,
Man's good and thine own glory in view always.
The best may then fail and the worst succeed
Alike with honor.

SAN FRANCISCO'S NEW LEADER.

BY REV. JOHN L. SEWALL.

In making a church a minister usually makes himself. Such is the case with Rev. Dr. George C. Adams, who has closed a fifteen years' pastorate with the Compton Hill Congregational Church in St. Louis, and turned his steps toward the Golden Gate, loaded with the appreciative gratitude and love of the church which he organized and has guided from the beginning, and of all the churches and ministers of that city. In May, 1881, at the invitation of Dr. Goodell, he visited St. Louis to consider undertaking a mission enterprise three blocks from the present location of the Union Station. He was at that time thirty-one years old, in the early vigor of manhood. A son of Maine, an alumnus of Amherst, a graduate of Yale Divinity School, trained by the experience of two successful pastorates in Hillsboro and Alton, Ill., and hungry for hard work, he was precisely the kind of man that Dr. Goodell and a needy field were seeking.

For thirteen years the Presbyterians had been trying to build a church on the spot, and had dismally failed. The neighborhood was largely destitute of religious people of any kind. The building was old and forbidding. The only earthly possibility of planting a Congregational church there was the fact that Constans L. Goodell believed that it ought to be done, and stood

ready with his great-souled cheer and substantial aid. He said to the young Illinois pastor as they stood together in the abandoned structure, "Here is your field; the people are all about you; God calls you to this parish; there are people now on the way from every State in this Union and from across the seas to join your church."

That prophecy was seed sown on good soil. Mr. Adams responded to the opportunity and to the call. Dr. Goodell guaranteed the expenses of the church for three years, paying one-third of the sum from his own pocket. In two years and a half the Fifth Congregational Church had come to self-support and was making itself a power in that section of the city. Soon, however, owing to a change in the character of residents in the vicinity, it became evident that only a mission church with mission methods could be there sustained, and the undaunted pastor, with the loyal following of his people and the ever ready aid of Pilgrim Church, had the grand audacity to move two miles to the southwest, buy a choice lot on Compton Heights, where they had already planted a Sunday school, and move into a chapel basement, temporarily roofed, just before winter came on. The timeliness and courage of the movement alone saved it from failure. Today there stands on that corner a fine stone edifice, occupied by a church membership of nearly 450, with an assured future before it.

In spite of the fact that the drift of American population has been dishearteningly away from the region for the last ten years and its place supplied by beer loving Germans, Dr. Adams has toiled with unwearying patience and has received over 1,000 persons into membership, all but a small percentage from families not hitherto Congregationalists. Meanwhile Dr. Adams, who received his degree from Illinois College of which he is a trustee, has covered a much larger area with his genial and helpful influence. The mantle of Goodell fell upon his shoulders, and although the size and situation of his church has kept him from being the nominal leader of St. Louis Congregationalism, no man has carried the interests of the work more closely to his heart or given larger gifts of wisdom to mutual undertakings in the city and in the State. He has thus become an expert in the work of Congregational church extension in cities.

As a pastor Dr. Adams is wonderfully sympathetic and tactful, rarely suffering one of his homes to be invaded by death without afterward reaping spiritual harvests from sorrow-softened souls. As a man of business he is possessed with a shrewd Yankee sense and grit, which makes him afraid of no undertaking, and ever ready to put his own strength under every load. He is not perpetually inventing new machinery as a substitute for aroused individualism, and he has no patience with schemes for the wholesale reorganization of the social structure, though keenly alive to every vital issue of the hour.

As a preacher Dr. Adams has never yet had the opportunity for quiet study which develops one's best powers, and there is little doubt that his new field will call forth greater homiletic work than he has yet done; but whoever today listens to him is struck by his simplicity, directness, command of illustration and insight into the daily lives of his people. He is a magnificent type of faith in Congregational prin-

ciples, and has the spiritual, intellectual and physical robustness to exemplify them. His new field, the First Church, San Francisco, has certainly stood in the public thought during the last few months as possessing many discouraging features, for which no one could properly be suggested who was not rich in patience, discretion and faith. In entering this field he has shown by his power to unite every one in a hopeful forward look the promise of being the man of divine Providence for one of the most important churches of our order.

PILGRIMAGE PERSPECTIVES.

BY REV. SHERROD SOULE, NAUGATUCK, CT.

The charge of the twoscore and six Congregationalists is completed. Then they came back, but not—not the forty-six. We went out *en masse*. We returned by installments. In early June the Pilgrim persuasion in this land of "stars and stripes" delegated us to traverse the main and Gaze upon the land of our ancestry ecclesiastical and lineal.

"We came unto the land whither thou sentest us." There is no minority report. The land is fair and fat. If wood is wanting brick is abundant. There are cities both walled and dyked. "The people be strong that dwell in the land," and if they have Anaks in ability so have we, just as big and as brave. The land is goodly, flowing with tea and tarts. The fruits of centuries of Christian civilization we found in abundance, and each has brought back a heavy cluster to share with friends.

We cannot say with Caleb, "Let us go up at once and possess the land," for, forsooth, we are already possessed by it. We plead guilty to an unconditional un-Miles Standish surrender. England and America are one and inseparable in the divine destiny; their language is common; they think the same high thoughts and cherish the same noble aspirations. Christianity controls both continents. Cables connect under the vast deep; and on its bosom the swift ships, like shuttles, are weaving the web of commerce which both nations are to wear. Both should have the same morals, the same manners and the same money. England in her heart has no hate for her offspring; and America cannot discard her heredity, for she cannot "run away from her backbone."

English Congregationalists of course most heartily received us into their haunts and homes, their churches and pulpits. Reluctantly but royally the parting guests were speeded. But how about the enemy ecclesiastical, the persecutors of our Pilgrim parents? History did not repeat itself. The Anglican Church has repented and it is not yet the eleventh hour. True, the "old leaven" may not be wholly "purged out," but even our patron saint Calvin had to admit that the Christian, though supplied with "special grace" and with a will "wholly inclined toward holiness" still possessed "remnants of indwelling sin." Certainly the Episcopalians treated us after the apostolic injunction, for when we were hungry they fed us, and when we thirsted they gave us drink, and glowing embers which accrued upon our heads were fanned into an undying flame of admiration and affection by unsparing effort and kindly attention.

We have nearly lost sight of our text. Perspectives depend upon position. Vistas

vary according to the viewer. Accounts through the secular press have given hints of Pilgrimage happenings. The interesting and instructive weekly letters of "F. J. D." leave little to be added as regards places and persons, experiences and lessons. The composite impression has been developed. The delicacy of touch and beauty of shading will be missed in these Pilgrimage perspectives, for here the point of view is masculine and ministerial, but the contrast may be suggestive. If these observations seem a trifle tardy, remember that Bancroft asserted that history can only be fairly and fully written until fifty years after it happened.

Every hour since our return the vision of the visit has grown more glorious. The rose tinge in the memory has changed from "mermet" to "jacqueminot." The only criticism we can construct is the total lack of discomfort, disagreeableness and disappointment sufficient to serve as contrasts.

The chief charm was the company. We were a goodly people, even if we are conscious of it. Christian came before Congregational. We realized our responsibilities as representatives. "Blood will tell," and we tried "to do credit to our bringing up." True to the traditions of our polity the party was not solely male or female, young or old, clerical or lay. The majesty of membership in a Congregational church was maintained. Equality of personal privilege was preserved. Suffrage was not limited to size or sex. Individualism was cherished, while fellowship was emphasized. The merchant and minister met in "elbow touch." The physician and pedagogue secured a symmetry of body and mind. All the ladies were "elect" whether married or maiden. How unsatisfactory and un-Congregational if the party had been all men or all ministers. Could we have spared the two members with the sweet unconscious graces of girlhood, the enthusiasm of youth and the charm of perfect manners? Verily not.

We were a company of plain persons, without gaudy apparel, glitter of gold and flash of gems, but whenever we faced bishops, met a mayor, confronted a canon, or strayed into the haunts of royalty we turned with commendable pride to the two fine types of young Christian American girlhood and said within ourselves, "There are our jewels." What a "goodly fellowship of the saints" has been realized. A week on a steamer is worth a year's residence in the same neighborhood and a month of travel more than a lifetime receiving and returning calls. Which one of us can ever sing in sincerity the hymn, "I'm a pilgrim and I'm a stranger?" The latter rôle is obsolete. Even England ruled out this hymn, for as soon as our feet touched the shores of Devon we were all "changed in the twinkling of an eye" from strangers to brethren beloved.

There is a freemasonry of Christian hearts which forestalls features and names, defies distance and transcends nationality. Still the palm comes not without toil, and if you are a Pilgrim you must bear the penalty. You must preach and you must eat. You must act and appear so as not to disappoint those who place you on the lofty pedestal of imagination. The "prophet is not without honor" proverb is still in force. Once we were noted and found a people who appreciated us. We rose to the occasion. Our spokesman, equipped by travel, the

pulpit and editor's chair, "did us proud" and, like the immortal poet of the nation we visited, did not repeat himself. The one who carried the name and the blood and the office of the famous Leyden pastor inherited no sinecure. Perhaps he may be pardoned if in the heat and burden of the day he lapsed into pious profanity, and exclaimed, "Shade of my ancestor."

Politically the Pilgrimage party was representative of the New World. Not all of the talk was of theology or travel. Protection had its advocates. Independents of necessity were there. Silver had its supporter—not a ranting, long-whiskered, tangle-haired type, but an intelligent, informed, quiet, lovable, conscientious Christian Congregationalist, and the Pilgrims "were not able to ignore the wisdom and the spirit by which he spake," but he did not suffer stoning. Prohibitionists paid a visit to the Lady Somerset shrine.

"What shall I more say? for time would fail me." The plates in the Pilgrim kodak are used. The pictures are in the solution of memory. There are no negatives, all is positive. The pictures will be printed indelibly on both mind and heart.

ANNIVERSARY GUESTS AND HOSTS.

BY ONE OF A COMMITTEE ON ENTERTAINMENT.

Boston has of late entertained several national religious assemblies. Notable among them were the International Sunday School Convention and the Jubilee Meeting of the A. M. A. The committees who looked after the entertainment of guests learned several things new and interesting. They did not find the readiness of former years among Christian families to open their doors. Still they discovered a goodly number willing to share their homes with strangers, not because they expected to draw a prize in the lottery of hospitality and get an angel unawares, but because they were interested in the work which these assemblies were doing. They assumed that the guests they received were their friends, and honored them with those choice gifts which make such entertainment valuable beyond what any hotels or boarding houses can offer. They received, too, more than they gave. There is more interest in this vicinity in Sunday schools and in Christian work among the Southern Negroes and Western Indians than there was before these conventions came. It is an interest which public gatherings could not have created without the social adjunct. It is illustrated by a letter just received concerning an American Board meeting in another city. The writer says: "Mr. — and his family have been enthusiastic supporters of foreign missions ever since the annual meeting here a few years ago, when they entertained several guests. The presence of these friends of missions in their home converted them. Before that they neither knew nor cared much about the subject." In that way many a devoted friend of the American Board has been made.

Others there were who used hospitality, but they did it grudgingly. Their pastors had made them feel that the honor of their church required that its quota of hosts should be filled without a draft and, as they could not get substitutes, they enlisted—with wry faces. Some agreed to provide for one or more guests, sent them to hotels and paid their bills, vowing never to assume any such responsibility again. Some

expressed the opinion that the better way would be to furnish a printed list of expected delegates and allow families to invite such as they should select, leaving the remainder to be provided for at hotels or to take care of themselves.

It has proved quite as difficult for committees to satisfy guests as to please hosts. One or two examples will suffice as illustrations. A delegate to the Sunday School Convention asked to be moved to some other place. "What is the trouble?" we said. "Isn't it a nice place?" "O, yes, a very nice place. But they are the kind of people who have prayers every morning, and it takes so much time convention week."

One man was assigned to a suburban home. He went and looked at the house, came back and put up at a hotel. Just before the close of the meeting he remarked to the chairman of the committee, "I didn't use your assignment card. I've no doubt they were nice people, but it's too far out." The chairman said, "Did you know that those people sat up till eleven o'clock two nights waiting for your arrival?" "Why no, I never thought of that."

An interesting article might be made of what came after the conventions. The committee do not know how many guests failed to recognize the hospitality they received by letters of acknowledgment after their return home, but they have heard of a number of such cases. Sometimes, however, the hosts had more than they expected. One gentleman, on leaving, was asked to come again sometime. One day soon after an entire family appeared without notice, but with a letter from the former guest saying that as he could not avail himself of the invitation to return, he had sent these friends of his in his place. They stayed a week.

The committees have on file some remarkable letters from guests dissatisfied with the committee's arrangements. One man, a week after the convention, wrote, "Did you receive a telegram from me, asking an assignment?" Nothing from him was found in the files. The committee replied, "Had we received your telegram we must have replied that no assignment could be made until you arrived." Promptly there came a red-hot letter denouncing the old foggy methods of the committee.

From interviews with several committees I am convinced that few of them would be willing again to serve in the same capacity in the same cities. But they could furnish material for a very valuable little hand-book of suggestions for both hosts and guests at religious conventions.

In an Illinois neighborhood during the present year about seventy-five per cent. of the population have suffered from typhoid fever, and all these persons were attendants on a particular church. If Cotton Mather had known of such a church, he would have found the devil in it and would have exorcised him by fasting and prayer. In this case, however, it has now been discovered that the worshippers had been drinking from a tainted well which stood near the church edifice. A good many diseases nowadays are healed by science, for which our fathers knew no remedy except prayer and fasting. But the power to heal is not less the gift of God because we know better how to use it; while still greater gifts yet wait to be bestowed in answer to the earnest, believing prayer joined with faithful study and effort.

What May the Community Expect from a New Church?*

By Rev. Henry A. Stimson, D. D.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."—*Col. 3: 23, 24.*

From the standpoint of earth there may be more important events in the life of the city than the organizing of a new church, but from the standpoint of heaven this may be doubted. It marks a distinct advance in the kingdom of Christ. It serves notice to the community of progress and conquest; it is the recognition by a body of believers of the call to assume new and grave responsibilities, and it is the opportunity for definite and permanent advance in personal faith and service on the part of individual believers. It is the addition of another member to the body of Christ, and it is the erection of another altar where the sorrowing shall be comforted, the sick ministered unto, the weary refreshed, the weak strengthened, the wandering regained and the perishing saved. It is one more established place for the utterance of the oracles of God and for proclaiming to men the claims and the love of the Lord Jesus Christ.

We do not hesitate to take to ourselves the strong words of the apostle. We are going to do heartily or, as the Greek is, "from the soul" what the Lord has given us to do. "As to the Lord, and not unto men," though we hope for the good will and approval of our brethren. And we have peace, as we look into our hearts, in believing that "the reward of the Christian's inheritance," which the Lord himself shall give, will not be withheld. We, too, serve the Lord Christ. But we are keenly aware that he is not the dead, and not simply the present, but the living Christ. And life is always movement. The tree lives because the sap has begun to flow; the child lives, it cries, it stirs. The universe is alive, not dead, because every least molecule is tense with vibrating energy; throbbing life is everywhere. Existence itself is a stream. It cannot be stationary. There is no present. The present is only a point between the past that is gone and the future that is coming on.

Yet Jesus Christ is "the same, yesterday and today and forever." So is nature in all that is essential. One plan, one law, one sure advance, one entity in which there is no waste. So is man—the same always as man, changing ever. Yet, but never in this changed. The endless change only emphasizes the identity. Scratch a Russian and you find a Tartar. What does that mean, except that civilization does much, but the man remains?

So with the church. The universal law applies—life by living. But with the church there is a strange tendency to fixedness. Stability without flow is made the desideratum. Change is dreaded. Men's faces get to be backward. Antiquity is worshiped. Creeds and ritual crystallize, and in the crystal force, however tense, is set. Service becomes perfunctory. Ruts are honored and tradition takes the place of life. Then comes an outbreak, for the Lord is in his church. He lives whether his church is alive or not.

So there are great reformations when the evil has become worldwide, and the birth of new denominations when some special truth has been atrophied or suppressed, and the organization of new local churches when there is local need. Not that with us there is need of protest. Not that there is thoughtless breaking of established ties and old associations. Not that there is disregard of other bodies of believers, still less wanton rivalry. Not that there is mere restlessness and desire for change. On the contrary, here you will find the measure of personal sacrifice. As the proverb runs: "Any fool can chop down a

tree; it takes a wise man to make one grow."

The associations of a lifetime cannot be made in a minute. Affection cannot be transferred with a "by your leave." It means much to leave one's church home, with all the sweet memories of the past, or to be pulled up and transplanted. As the years gather upon us such experiences come hard. They cut into the soul. But we "serve the Lord Christ." We ask only, "Lord, what wilt thou have me to do?" We shall say nothing of sacrifice or of trial or of cost. We pray only that we may have the joy of being accepted and that while life lasts we may live.

So much for our individual action, and for the past. Now what may we properly be expected to do as we proceed to call into being a new church? A new church may in the first place be properly expected to do something in the way of restating the old faith in the terms of modern thought and life. We hold "the faith once for all delivered to the saints." It is the old wine. We cannot better it. But the bottle must continually be renewed, for the wine may take up too much of the old wineskin, and the two must be carefully kept distinct. We cannot believe simply because others have believed. Voters are no longer content with the party ticket, they demand the right to challenge the names upon it. Can we do less as Christians? Here is the historic creed. What does it say? Let me translate it into terms of today. Let me test it and test myself by the grip its several statements have upon my heart and life.

We have no desire to add another to the world's great confessions, or even to revise the declarations of the fathers. They are so many great nuggets found in the thin vein of gold-bearing quartz that has been forced in devious way, faulted here and depleted there, through the solid rock of often unprofitable centuries by the hot fires of persecution and the mighty throes of nations and races contending for the faith.

Well for us if we can see as clearly, and think as profoundly, and believe as stoutly, and contend as manfully as did they. But we, as they, must live our faith to hold it, and to live it we must know it, and to know it we must think it out for ourselves. Now, where do we stand? Let us sit down and inquire. Do we distinguish between the essential and the non-essential? Are we ready to make a saving faith a sufficient faith, stripping from it whatever is a mere denominational tenet or an individual interpretation? And do we hold this saving faith—this faith that constitutes the heart of every Christian confession and is professed by every body of believers—do we know this and hold this for ourselves?

Unconsciously, perhaps, by force of habit long undisturbed, by carelessness, or minds preoccupied with other things, have we become uncertain of the truth or unsteady in its application, less fearful of offending God, less eager for his immediate and constant approval; then God's sovereignty is fading, however orthodox may be our confession. So with our sense of sin, and the doctrine of the atonement; or our growing worldliness and self-sufficiency, and the doctrine of the Spirit; or our neglect of Christian service, and the doctrine of brotherhood and of the church. Do we read the Bible less and pray less? Are we less concerned for the souls of men? Then the old faith for us is waning. As we make a new confession there is occasion for searching of heart, that the lips may not gainsay the life. Humbly we confess our faith, such as it is, and with an earnest prayer for an ever growing light we make our covenant with God and with one another.

In the second place, a new church may properly be expected to do something in ad-

justing its methods to the present needs of the community. As the years advance churches and men lose touch with the world. We gather about us our set. Public opinion is for us the opinion of our kind. We have unconsciously cantoned off a little world in which we live content. We set up our own standards; we measure others and we want to be measured ourselves by our own conventions. We lose our grasp of the great truths as we fall out of the greater relations of life. We come to set high value upon riches and social standing and personal culture, and less upon spirituality and even upon character. Wealth and social position and culture are God's good gifts and, in the main, substantial evidence of successful achievement in the work of life. They are a measure of hard work and good judgment and much self-control and wise foresight. They represent tremendous power of good or evil. The temptation is to make them ends in themselves or to hold them apart, forgetting the responsibility of service and that because we have more than others more shall be required. We do not mean to do it, and next to the classes that possess these things we of the church suffer most by the misjudgment.

But there is ground for the grievance of the wage-workers. How few of them we see in our churches. It is true they have churches for themselves in some sections, true that in the aggregate of church membership throughout the land there are many of them, but the working people have come not to feel at home in our churches. Pews and pew rents have something to do with it. Social distinctions count for much. Worldliness plays its evil part. Be the reason what it may, the result is plain. But many do not see how much the rich suffer from it. No evil is greater today, none fuller of danger for the future of the city, than the extent to which the wealthier classes are allowing themselves to lose interest in the churches and in what we may call responsible religion. The cares of the world and the corrosion of luxury and the pride of life are crowding them into a narrow world by themselves, in which the soul withers. What would it not mean for the future of this city if a revival from God should be vouchsafed to our rich men and their households? I mean those of them who are today in the condition I have described.

There is then no one class which alone is in need. We all need the Spirit of God. We all need the church, we all need interest in our fellowmen, we all need the refining and mellowing influence of Christian service, constant and responsible, lest we fall away and fall below our better, truer selves.

Now the church is to help us to this. Our hour of morning worship is for this. As we seek in the freshest moments of the Lord's Day to fill the wells of our soul in sweet communion with him here we have true fellowship with one another. We take each other by the hand, we throw off the thoughts and cares of the week as we put off our week day clothes, that on this common ground, as children in their Father's house, we may find new life. Later in the day we give ourselves to service of others. We have the Sunday school, with its Bible classes for old and young, and the second service. To it we shall strive to bring our unconverted friends, that we with them may learn to know the personal Christ. Out of such a Sabbath shall flow a busy and helpful week, with its varied duties.

For a Sabbath well spent
Brings a week of content
And strength for the toils of tomorrow;

Until on Friday evening we come together again to consecrate all to God and gain preparation for another Sabbath. Our worship from first to last shall thus find its outcome

*A sermon preached, Oct. 4, 1896, at the new Manhattan Church on the West Side, New York City.

and its test in service and in growth, and we shall be workers together with God.

Once more. We may properly be expected to show something of closer unity with other Christians and other churches. This has been the glory of Congregationalism. It has given of its best to all, until in its impoverishment, as here in New York, it has almost lost its place and its name. But this glory cannot be taken from it. It has sought not its own, but Christ's; and now if, in seeking Christ's in a still larger and wiser way, it begins to do its proper work and seek to contribute its own peculiar share to the common Christianity, as in the prismatic colors each contributes its part to the undivided sunlight, it will diminish nothing of its breadth and loving fellowship. We shall seek to build up, and not to pull down. We are recruits coming to take our place in orderly array side by side with those who are already engaged in the battle of the Lord. I rejoice greatly that we are so understood, and that some of the most loving expressions that have come to me for myself and for you are from pastors of the neighboring churches. We shall not be looked upon askance, and our endeavor shall be not to be ministered unto, but to minister.

But, above all, in organizing our new church, we shall be expected to strive for and to show a steadier and a more intense personal devotion to the Lord Jesus Christ. It all must gather itself up into this: more love, more prayer, more unselfishness, more sweetness of character. In short, piety as a personal appropriation of Jesus. Who will question the enterprise, who will talk of the cost or of the difficulties, if this is what the people about us see? Are we then quietly and surely opening the doors for the soul? Are we in the way of gaining the ineffable vision of those who see God? Are we making a home here and in our hearts for him through whom we shall have access to the throne of grace? Are we taking on new power for service and reviving powers long unused, emotions long unfelt? Are we preparing for ourselves the joy of new victory—victory over sloth and self-indulgence and coldness and a waning faith? Do we begin to feel a new love for the souls of men and a new brotherhood in one another? Have we not then already proved our right to be, and begun already to receive our overflowing measure of reward?

IAN MACLAREN'S MOVEMENTS.

Reports are reaching us of Dr. Watson's successes as preacher and lecturer in Western States. In Chicago, in addition to the several lectures, he favored the university with an address. Dr. Gunsaulus escorted him through Armour Institute, and on one evening he was the guest of the Twentieth Century Club.

The First Congregational Church at Appleton was fortunate enough to secure Dr. Watson for a sermon Sunday morning, Oct. 25, when many came from adjoining towns, one wagon load arriving from a place fifty miles distant, and over twenty towns and cities being represented in the congregation. This was one of the five preaching appointments which Dr. Watson originally made for this country. It will be remembered that the Sunday Evening Club idea originated with Rev. John Faville, the pastor of the First Church, Appleton, and Dr. Watson's interest in this movement was one reason why he consented to preach for Mr. Faville.

From Appleton Dr. Watson went to Madison, where he was the guest of President Adams, and thence to St. Paul, Minneapolis, and Des Moines, Io., his furthest point West. This week he is working his way East, stopping at Oberlin, Cleveland, Pittsburg and Niagara Falls. On Sunday, Nov. 8, he preaches in Philadelphia, on the 22d in Jersey City, and on the 29th in Boston at the Old South Church. He will lecture in Boston Nov. 24, and on Thanksgiving Day is to be the guest of Mrs. James T. Field.

On the Continent of Europe.

Significant Events and Conditions.

Progressive Roman Catholics.

In view of the activity of the Roman Catholics everywhere apparent in Germany, the discussions and resolutions of the annual gathering at Dortmund, the forty-third in its history, are of great importance. This gathering includes laymen as well as ecclesiastics, and the former are quite as prominent in it as priests or bishops. Much satisfaction was expressed over the rapid growth of missionary work in South Africa and in all the newer German colonies. Several members of the Reichstag took part in the discussions. Dr. Lieber, leader of the Center in the Reichstag, deplored the continued imprisonment of the pope in the Vatican, and expressed the hope that his temporal power would soon be restored, not only on the ground of right and justice, but as a means of protection for every throne in Europe. This papal throne he affirmed to be the oldest in Europe, and said that as the keeper of men's consciences its occupant should be protected on it by every ruler in Europe.

The resolutions adopted are in the main full of the spirit of progress, indicate a thorough knowledge of existing social conditions and read very much like resolutions adopted by a body of Protestant Christians. Here and there, however, the character of the body, which passed them appears. Demands are made that the law against the Jesuits be repealed, that the church be given more authority in the common schools, that special Catholic universities be established, where the sons of Catholics may be educated without imbibing the spirit of Protestantism, that the church be permitted to decide upon the legality or illegality of marriage and divorce and that special effort be put forth by the Catholic members of the Reichstag to secure more favorable legislation. Yet no one can deny that through this annual gathering the Catholics of Germany have from year to year put themselves on record as friends of the wage-earners, as advocates of arbitration between capital and labor, as in sympathy with every movement which promises to improve social conditions, as ready to use all the power of the church to defend the integrity of the empire, and at the same time secure contentment and happiness in its subjects. The assembly passed a resolution of sympathy with the Armenians.

The Drift of Discussion.

As evidence of the interest of the German brethren in what are burning questions with us may be mentioned the fact that at the meeting of the missionary committee of the Society for Saxony one of the themes on which a paper was read was Secularization, One of the Dangers of Our Times. Certain other questions are pressing in Germany which do not trouble us. For example, the Lutheran Conference of the province of Brandenburg, the province in which Berlin is situated, felt itself compelled to protest against the present tendency of appointing men to theological chairs who do not accept fully the standards of the church. It was affirmed that it is difficult for theological students to obtain really evangelical instruction in the universities. It was therefore voted to ask the authorities of the church to ask the authorities of the state to appoint gifted, thoroughly trained theological instructors to the theological faculties, and when vacancies in professorships occur to fill them with evangelical men. This question is likely to become more and more important. The uncertainty which exists in many minds as to the attitude which a minister may take in regard to political questions is as anxiously discussed in Germany as it sometimes is in the United States. A paper on the subject, and full discussion, led to the following conclusions: The minister's chief duty is to lead sinners to repentance. But

sinners live in this world and have relations to it which cannot be avoided. These relations call for laws which even ministers must recognize.

An Aggressive Move.

An evangelizing society has been formed in Schleswig-Holstein, from which the best results are expected. Its aim is to provide helpers for faithful and over-worked pastors, in addition to the aid they are now in many cases receiving through deacons and deaconesses. In certain sections of the country no religious services are held. Services are also called for which shall attract those unaccustomed to attend church and adapted to the needs of Sunday school children. In short, for such work as is done by city missionaries and missionaries who have been employed now and then in the country there is a pressing demand. Volunteers are to be carefully trained in the society's institution at Breklum, and will, it is expected, remain permanently in close relations to the leader of the institution, although in their work they will put themselves under the direction of pastors, and strive in every possible way to strengthen the hold of the church on the minds of the community. In some respects this new movement reminds one of Mr. Moody's Bible Institute at Chicago, or of the short course in some of our theological seminaries. The Germans, however, do not undertake to fit men for the ministry, but only as lay workers who are to supply a lack which religious forces at present employed do not and cannot meet.

Protestantism in France.

The condition of Protestantism in France, though hopeful, is not altogether what one could wish. The death of such friends as Jules Simon and Leon Say is a severe blow to the cause. Both men were interested in securing a better observance of the Sabbath, in withstanding the inroads of skepticism, and in protecting the people against the moral ruin which indifference to vital religion always carries in its train. It is said that unbelief among the educated classes is, to some extent, giving place to belief. Even the minister of foreign affairs, who has opposed clericalism as a political party, declares that in doing this neither he nor his associates are giving up faith in God or in religion, that both, in fact, have their roots in conscience.

French Protestants are vying with Catholics in collecting money for the Armenians, in securing outings and homes for poor children, and in furthering what may be called the Christian social movement. Complaint is made that the *Revue de deux Mondes* has become ultramontane in its Catholicism, and that many influential papers are openly expressing their hatred for Jews and Germans, as well as for Protestants, whether English or French. For all the misfortunes in Madagascar Protestantism is held responsible. Efforts are constantly put forth to bring the liberal and evangelical branches of the Protestant Church together, if not in doctrine at least in such an organization as will secure from the government recognition of its rights. Meanwhile, the evangelical section of the church is steadily increasing in numbers and power and is proving itself a worthy representative of the Huguenots.

Consistent Action.

Dr. Eugene Schmitt until recently was an office holder in the Hungarian Department of Justice. Coming to hold Count Tolstoi's views that all government by force is inconsistent with Christian love, he began to proclaim his opinion in a magazine edited by himself. Requested to desist, he has resigned his office, refusing longer, as he puts it, to serve "under an institution which represents the legal oppression and exploitation of mankind."

The Home

AN ARMENIAN MARTYR.

BY MRS. MERRILL E. GATES.

High up on the dead-cart fling him!
Gash his breast in the shape of the cross!
That is only his wife who is kneeling
'Mid the piles of the mangled you toss!

Away to the graveyard cart him—
The man with the cruciform mark!
●r deep in the Bosphorus drop him,
Thrust him anywhere—into the dark.

'Tis only a husband and father,
'Tis only a Christian who dies
By the sword of the Moslem driven
Through his quivering heart where he lies!

But lo, the sword leaves an emblem
Cut into his flesh to the bone;
'Tis the sign of the Master of Sorrows,
'Tis the cross of the Crucified One!

Though sunk under treacherous waters,
Though buried, half-dead, at your word,
Think you that form can be hidden
From the searchlight swift of the Lord?

Blood red, in the name of the prophet,
Score the cross with relentless hands!
But know 'tis a token for vengeance,
A symbol that God understands!

Commenting upon the act of Mrs. Lathrop, Nathaniel Hawthorne's daughter, whereby she has chosen a life of service among the poor who are afflicted with cancer, the *Christian Herald* says that her "life till now has been one of refinement." Her husband, also, in explaining their separation, speaks of her as having "turned from a life of refinement and culture to one of ministration to the suffering, the destitute and the incurable." These comments raise the query, Does a life of refinement cease when one leaves luxury or comfort to live simply? Does the life of refinement necessarily end when one ceases to think or to create literature and begins to feel and to restore physical health? We trow not. Refinement or culture are not interchangeable terms with comfort or intellectual growth, and those err grievously who try to make the public think that they are synonymous.

Among the death notices in a New York paper not long ago we noticed one of "Bridget, faithful and valued servant for twenty years in the household of" a certain prominent family. Still more recently we observed among the bequests of a wealthy New Englander that generous provision had been made for the household servants. Both these instances point to a practical appreciation of domestic service which is all too rare. In earlier times, when servants were considered an integral part of household life, it was nothing uncommon for them to be remembered in the will of master or mistress, and in case of death to have a fitting burial from the home to whose comfort they had ministered. Modern conditions, it is true, have greatly shortened tenures of office in the kitchen and thereby weakened the personal interest which might otherwise be felt. But, making due allowance for this change, there is a good deal of genuinely devoted service which receives no reward in the forms mentioned.

Have you noticed the motto on the button which your boy is wearing? For it is assumed that he has fallen prey to the sud-

den frenzy which has broken out like an epidemic all over the land for adorning his manly breast with these innocent looking disks. If the sentiment inscribed thereon is patriotic all right. Let us stimulate love of country in all legitimate ways. But many of the mottoes on the buttons and badges are so coarse and vulgar as to be positively immoral in their influence. The craze has been so demoralizing in certain sections that the school authorities have prohibited pupils from wearing the buttons in school hours. This very restriction, however, only excites the boys to flaunt them more conspicuously at other times, and in their eagerness to collect a large number they pay little heed to the character of the words. Consequently a perfect flood of trashy and impure sentiment is deluging our American youth. The fad may be only short lived, but it is well enough for parents to examine these adornings on their boys' jackets.

WILL YOU BE ONE?

A wise, practicable and truly Christian suggestion was made by Mrs. Goodell, president of the Woman's Home Missionary Association, at its annual meeting last week in respect to Christmas giving. It will be noticed that she advocates the plan for one year only, and we would like to be an agent for speeding on the good work by letting it be known through this department of the paper if Christian women are really willing to respond to the suggestion. Several have already signified their willingness. The proposition is this:

At the risk of being criticised for meddling with time honored customs, I would suggest that, for once at least, we break away from our habit of exchanging Christmas presents with our nearer friends and relatives and place the amount we should otherwise spend for this purpose, more or less, in the Lord's treasury.

This at first may shock your sense of propriety and you may say it can't be done. But let us look at the matter candidly for a moment and see if some light does not break in. We will suppose a typical case. Here is a lady blessed with a family of her own—a husband and three or four children perhaps. Not far away are the families of her beloved parents and of her brothers and sisters, forming a group of uncles and aunts and cousins and nieces and nephews almost without number, the more the better when they come to the Christmas gathering or tree. In addition to these of kin she has a circle of choice and intimate friends—friends, it may be, of the years—who have always been included in her Christmas benefactions, and who, in turn, favor her in like manner. All of these dear ones must be "remembered" with some gift adapted in style and value to the age and supposed taste and predilection of each.

As the time approaches she carefully makes out her list, and plans for one after another separately, spending days of thought over the matter. Then come the selection and purchase, and finally the arranging of the numerous parcels securely for the mails or other conveyance. In all this she finds infinite delight, of course. Her own heart is kindled and other hearts respond through the medium of these material gifts, and Christmas joys are multiplied in many homes. Granting this to be true, and the custom well worth perpetuating to a wholesome extent, yet I long to show unto you a more excellent way. Let

me repeat my suggestion. It is this—that for once we break away from our habit of exchanging Christmas presents with our nearer friends and relatives, and place the amount we should otherwise spend for this purpose in the Lord's treasury.

This suggestion will, of course, allow of all proper limitations, such as would affect those about us in need or destitution, or who are in any measure dependent upon us for cheer or help. Narrowing the circle down as much as we may wish, there will still be left ample opportunity for carrying out this plan.

If our typical lady adopts it, think what it will mean in her own case, just in dollars and cents, saying nothing of the real joy of her sacrifice for Christ's sake—for we will grant it did cost her a bit of a struggle! Then, if others follow her lead by the tens and hundreds, who can compute the sum thus diverted from a lower to a higher end, or the astonishing figures that will tell the story of the wonderful increase to our missionary treasury in this year of pressure? Why, there is not one of us but would be so happy and proud (I use this word in a sanctified sense) over the result that we should wonder we had never attempted it before!

This plan, if carried out, I hear you say, will necessitate some adjusting in its details. Yes, we shall want to enlist as many of our friends as possible beforehand, acquaint them with our project and get them to join us in it, so that their gifts to us may be withheld for the same reason that ours will be withheld from them. We can easily arrange a mutual understanding with them, whereby we shall agree simply to send each other a brief, personal, written word of greeting at Christmastime, expressive of our love and good wishes, and which shall this year take the place of the customary Christmas present.

A TASTE FOR READING.

BY MRS. MARGARET E. SANGSTER.

It is by no means to be taken for granted that a taste for reading invariably comes by nature. Nobody can observe children without seeing that while some of them take to books, to use a familiar simile, as a duck takes to water, others are indifferent to the printed page, and prefer other amusements or occupations to the quieter pleasure of reading.

When a child really loves to read and needs no urging to sit down with a book, the mother has of course the responsibility of guiding his reading. The truly book-loving child may be led to form a taste for the best and purest by judicious care and sympathetic comradeship on the part of mothers and teachers. But read he must and will, and time will never be a burden on his hands. Unless his mental palate is early enfeebled or vitiated by indulgence in a style of reading which is morally bad, or which is simply entertaining without any ultimate end of instruction or discipline, such a child will find delight in books of travel and in histories of his own and other countries and periods. He will not be limited to stories which are merely imaginative, though imaginative literature should always form a portion of his intellectual fare. Such a child, born with the love of books, is to be congratulated. He is armed for the battles of life as none can be who do not know the stimulus, the rest, the refresh-

ment and the profound help and encouragement which comes to a human soul through the vital thought and living heart throb of good books.

An instance occurs to me by way of illustration. Lord Macaulay had been defeated in a political contest, and while the shouts of the victors were ringing in his ears he sat down to write an ode to literature, which remained his exceeding comfort. If there were time such instances might easily be multiplied, but one on the opposite side is all which I can mention here. Of a lady in deep grief a friend not long ago said to me, "If only she cared for reading it would be easier to divert her, but she has never accustomed herself to find pleasure in books, and they bore her."

The mother whose task it must be to form in her children a taste for reading may inquire, by what means shall I set about this work? How shall I beguile my active boy from his games, or my daughter from her playmates, in order to interest them in books? I would advise such an one to begin a course of reading aloud to her little ones in the late afternoon, before supper, for example, or in the hour just after the evening meal, choosing a pleasant story, reading a prescribed time and breaking off at an interesting point. If this is done regularly the habit of anticipation will soon be established. With the older young people I would try to have reading aloud by turns in the evening whenever the family can be assembled. Let the conversation at the table turn on the books read. This is almost traditional as a New England custom, if one may judge both from observation and from much study of New England's literature of biography. The love of reading leads by easy steps to intelligent discussion, and I know more than one household in which an adjournment of the family as a committee of the whole to consult an encyclopedia or a lexicon is a not uncommon performance after the leisurely evening meal.

In addition to reading with children, it is well to let them by degrees collect little libraries of their own. Give a book as a reward, and respect its owner's right of possession. Insist on certain quiet intervals from play, when the pursuits followed must be either the reading of a paper or magazine, the writing letters to one another, the drawing of pictures or the pasting of clippings and illustrations in a scrap-book. While the utmost freedom for romping and for even violent exercise must be given at times, yet there is a time for everything, and the formation of reposeful habits is as important as any other thing in the training of children.

Always have an acquaintance with the books your children read. Great and often irreparable harm is done to immature minds by bad literature. There are boys in reformatories and prisons today who would not be there but for the agency of evil books. We cannot be too careful in this regard, for when a child is influenced for evil by the Satanic agency of an impure or wicked book his moral life is poisoned at the source. Far better might the physical life receive injury than the moral nature suffer distortion in this way.

The heart of Christ in the heart of the Christian is the vital center of practical Christianity, the living fountain of all its healing agencies.—James W. Campbell.

LARGER HOSPITALITY.

BY HARRIETTE KNIGHT SMITH.

The old-time conception of a home as a man's fortress, into which he could withdraw himself from the world, is no longer the ideal of home life. To make such use of our dwellings as he would have us who had "not where to lay his head," while he was securing for selfish humanity mansions in glory, is the larger and Christlike idea of our duty one to the other. Who ever read of the home at Bethany, where Mary, Martha and Lazarus habitually welcomed the homeless Jesus and ministered lovingly to him, without a prayer of thanksgiving that at least in one earth-home he was always an honored guest? An established, not an occasional, hospitality was the principle of this Bethany home, and what must this sacred relation of love and sympathy have meant to him who in his loneliness exclaimed, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

Organized hospitality is the outgrowth of Christianity, and while we glory in such work as our city missionary societies, homes and asylums, fresh air benevolences and floating hospitals are doing to brighten the lives of those less fortunate than ourselves, we must not allow them to take from us the privilege of using our individual homes in a personal manner. Two modern instances of the large and loving use of Christian homes it is a joy to record. A merchant of extensive business relations, who reserves time for doing many of the Lord's larger or smaller errands with his consecrated wife, is accustomed to invite groups of young working women to dinner companies at his own home (not some public hall), and to devote entire evenings to them in the discussion of grave matters of current history in municipal or national affairs. A gentleman who could hold almost any position of public trust in Massachusetts receiving these lonely, homesick young girls into his home, and treating them with as much consideration as he could bestow upon his only daughter, is a lovely picture of nineteenth century Christlikeness.

The other method of hospitality is most significant in its twofold relation to guest and hostess, and illustrates a noble way of rising above mere selfish grief by doing the Lord's will. Father and mother had passed into the rest that remaineth for the children of God, and left an only daughter in a large and most homelike house. With an intense longing to remain in the dwelling so dear to her, she began to wonder how to readjust her life "without selfishly keeping the dear home all to herself." Providentially a physician told her of a lady who would be greatly benefited if some one in the suburbs could invite her away from the heat and noise of the business section for a two weeks' rest, a change which would involve no long journey by rail. An invitation was immediately extended, and in the two years since then this lady has received as guests home and foreign missionaries, Salvation Army and other Christian workers, trained nurses and young business women, besides adopting a little German orphan in whom her mother was much interested.

"It is simply making such use of their home as would gratify my parents," she recently said to me, adding, "Adjectives are misplaced in its mention, since the people who need me are those I most need."

There was no closing of doors from a

morbid, selfish grief, and the home is all the dearer since making it a haven of rest to guests of the character described.

"YE NEXTE THINGE."

BY FRANCES C. SPARHAWK.

"She must be exactly my size and hight, and then I can give her my gowna," said Nora White.

"And she must be able to get her foot into a three and a half, and then I'll give her as many boots and shoes as she can wear, for I don't like them after the newness is off, and I don't know what to do with them," said Kate Bland.

"If her head is small enough to wear my hats, she's welcome to them second-hand," announced Sally Peters, with a laugh.

"In that case she wouldn't have brains enough to make it worth our while to take her up," whispered Nell Marden to her next neighbor, who nodded and giggled in response.

"I can give her a winter sacque," asserted Hortense Hartley. "And if she can wear number five gloves, she's welcome to some of my old ones."

"I can give her plenty of underwear; I want to lay in a new stock anyhow," said Mary Wilson. She was nearly a head shorter than Nora White, who was to furnish the gowna.

The leader of this band of King's Daughters, a girl scarcely older than themselves, looked from one to another of these six wealthy girls who had just designated their contributions. Then her eyes sought the floor in silence.

"I don't know what we can do in this way," she said at last. "I'll talk it over with Mrs. Dole and let you know next week. It doesn't look promising to me."

"O, you'll make it all right, Lillian," cried Mary. "That's what you're leader for, you know, to bring us out ahead. We've told you what we'll do. Now, you hunt up this girl for us."

"Yes, Lillian, find us a girl to order, do; wouldn't that be fun!" And Nora White clapped her hands in anticipation.

"And such a charity to get rid of our old duds!" cried Hortense, with a laugh, in which they all joined except the leader, who had risen and stood with her back to the others, pretending to be looking out of the window and trying to swallow her tears before they should be seen; for they would be only another cause of mirth to these six girls whom she had undertaken to lead.

The tears came readily enough, however, as that evening she poured forth her troubles into the sympathetic ear of Mrs. Dole, who was her own leader in another circle and who had persuaded her to form this "Hopeful Circle," and to bring into it some of the girls of her acquaintance who ought to be in the work and who had made inquiries concerning it which might, with proper fostering, lead to something. "They haven't the first instincts of King's Daughters," sobbed the girl; "they don't even know what it means to give, they only pitch away what they don't want. As to sacrifice, even the heathen knew more about it! And how am I to find a girl to order? And what kind of a person would she be if I did?"

"I think I can help you out there," answered the other. "I do know an ambitious girl about the size of Nora White;

we'll measure her and see." And she laughed a little. "She would do anything for an education. As to the other thing, Lillian, there is one of the parables that is always of the greatest comfort to me, the one that speaks of the kingdom of heaven as a grain of mustard seed. It's so small at first, you see, that we may overlook it; we may think it hasn't fallen into the ground at all, but been swept away by the winds. But I don't think it belongs to us to judge of this. Let us try, and see how it will turn out. Don't you remember that beautiful poem you brought me one day last month, *Doe Ye Nexte Things?* Let's do it now. I'll get the girl; you go straight on, and see how things come out."

"O, I will!" cried Lillian, a happy light in her eyes.

Three months later a girl of sixteen, with dark hazel eyes that delighted by their beauty and gave assurance of power and of fidelity, a nose proclaiming strength of will and fineness of intellectual taste, and a mouth of great strength and sweetness—a girl tall and lithe but too thin for beauty—stood washing dishes in the kitchen of a lady who was most kindly allowing her to earn her board while at school and profiting by her skill to the extent of getting quite as much work out of her as from any second girl to whom she had ever paid full wages. "Now I have finished, now I am free," Rachel would think again and again. But it never happened so. But for her nights, and that she roomed by herself, she would have had no chance at all to lead her class as she was doing. Lillian knew all this but was powerless to help. Her own father had died, she had lost her money, her mother as well as she herself depended upon what she could earn. As it was the little pocket money that found its way to Rachel came from her.

Nine months more went by. And then the end that Lillian had long expected came. The "Hopeful Circle" had an exciting meeting with their *protégé*, as they called her, lying ill in one of the free beds of the hospital. By twos and threes the whole circle had visited her and the pathos of her colorless face wrung their young hearts in spite of vigorous efforts in more than one instance to banish the haunting vision. Lillian was a few minutes late and found the girls in full tide of talk.

"And now, just when she would have taken the first prize," Nora White was saying, "here she is, floored, won't be good for anything for three months at least."

"And not in that time," the doctor says, "unless she can have the best of care," put in Nell Marden. "I can send her some jellies and such things," she added.

A chorus of assent greeted the proposition. They could all do this.

"But what the doctor means," Kate Bland said, "is that she would get well fast if she were a rich girl, you know. Of course we can't help that. Isn't it always the way things happen?" she went on. "Nobody could be more satisfactory than Rachel, or reflect more credit on what we have done for her."

"What have you done for her?" asked their leader, dryly.

"Done!" cried an indignant chorus. "Why, isn't she our girl? Haven't we done everything for her? Isn't she in school on account of us?"

And there fell a silence in which six pair of flashing eyes and six stern faces were

bent upon Lillian. With an inward prayer that she might fight her battle well, Lillian struck out from the shoulder.

"How has she been your girl?" she asked, her own eyes flashing by turns into her listeners. "Did you find her? Did you comfort her with your presence? Did one of you ever go to see her? Did you plan one day of vacation for her in all these months? She has had a few, unknown to you, though. Did you give her your friendship? Did you even take the trouble to see her at all until her school rank under such difficulties won your admiration? In all this year which of you, as a daughter of the King, has said to her one word or sent to her one message as to another daughter of the same King? If I had asked for her admittance into your circle as one of yourselves, you know you would have refused her as not being in your set. I saved her pride the possible knowledge of such a repulse. You gave her what you did not want yourselves. But in all this year, that has brought to her struggle and suffering of which we can have no idea, which one of you all has denied herself the smallest luxury, even to the price of a concert ticket, to make this poor girl's hardships ever so little less? And now, with her splendid record—now!"

She choked, her eyes brimmed with tears. She struggled to control herself. There fell a long silence.

"My father says," began Nora White at last, "that all this talk about 'classes' is the driest rot. I move we invite Rachel Groton to join our circle of King's Daughters."

"Second the motion," said Hortense Hartley.

It was carried unanimously.

"And I move further," Nora went on, "that, having adopted her as a sister, we treat her like one. She needs six months of luxury to get really strong. My father gives me a big allowance for two months every summer. She shall have it. He'll advance it to me, I'm sure."

"And I'll help—and I—and I," came the voices, until all had pledged themselves to do something.

Lillian listened in a wonder that flushed her cheeks and deepened the light in her lovely eyes. It was done. Why, it was done!

"And you dear little brick, gold brick!" cried Nell Marden to her, "you must be the one to tell her that the old days have gone, that she is one of us, and that she must get well and make us more proud of her than ever."

"I move a vote of thanks to Lillian for showing us our duty," said Hortense Hartley.

"No, no!" cried the girl. But this only made the vote the heartier.

"My father says," declared Nora, "that nowadays all you need is to get there. And I've found out now it's being a King's Daughter to help everybody else to get there, too."

When one is in good health, says the *Journal of Hygiene*, the mouth needs no special care beyond that of ordinary cleanliness because the secretions of the various glands in it act as disinfectants. But in illness these secretions need to be stimulated and a simple method is to chew some splinters of fresh pine wood. An excellent wash for the mouth is lukewarm water containing a little common salt, tincture of myrrh or cologne.

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

One great characteristic of holiness is never to be exacting, never to complain. Each complaint drags us down a degree in our upward course. If you would discern in whom God's spirit dwells watch that person and notice whether you ever hear him murmur.—*Gold Dust.*

God keeps us through the common days;
The level stretches white with dust,
When thought is tired and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care,
Then most we need the strength of prayer.
—*Mrs. Sangster.*

Whatever shame it may cost you to think of your past I beseech you to realize that it is possible for you to live henceforth a life of holiness and of power, and to glorify God before all the world in your spirit and your body, which are his. It is possible just in proportion as we have been with Jesus, not only in the sense of following Christ as imitators of his earthly life, simply admiring the man for his self-sacrifice and for the beauty of his character and conduct, but, deeper far than all that, we must be with Jesus in the actual realities of his death, his burial, his resurrection and his ascension to the throne of God, the Father.—*Webb-Peploe.*

Hast thou, my Master, aught for me to do
To honor thee today?
Hast thou a word of love to some poor soul
That I may say?
For see this world that thou hast made so fair
Within its heart is sad;
Thousands are lonely, thousands weep and
and sigh,
But few are glad.
—*Mrs. Prentiss.*

Where the peace in which Christ gives all the trouble and disquiet of the world cannot disturb it. All outward distress to such a mind is but as the rattling of the hall upon the tiles to him that sits within the house at a sumptuous banquet.—*Leighton.*

O Lord, our God and Father, increase our longing for thee. May we realize that we have none in heaven but thee, and may we desire none upon earth besides thee. So deepen our sense of our need of thee that we may feel that the best gift thou hast in store for us is the gift of thyself; and meet thou our longing with such an assurance of thy presence that we shall be glad and rejoice in thee. Give us the power to see thy hand in all that comes to us. Impress upon us more and more the truth that every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Now, as our grateful and fervent thoughts turn to thee, may we set ourselves anew to give thee our loving service. Quicken our consciences, stir our aspirations, sanctify and strengthen our wills, so that we may continually show, in word and deed, that we are followers of thy Son, our Lord and Master, in whose name alone we ask these and all other blessings, with the forgiveness of all our sins. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

95. TRANSPOSITION.

I've built me many a stately hall
From airy fabric of romance;
But think the fairest one of all
My Spanish castles is in France.

The ONE bright waters wash its wall;
The sunbeams shine through painted TWO,
Where flame-winged THREE may swing and call,
Mid flowers that bloom the whole year through.

Upon the polished inlaid floors—
Deft FOUR must rub them while I doze—
No FIVES, or such official bores,
May ever set intruding toes.

Soft music thrills the throbbing air,
Where fountains plash in misty grace,
Till mid such splendors, I declare,
I feel myself quite out of place.

M. C. S.

96. SWINGING 'ROUND THE CIRCLE.

We started, some from Gotham, and some from the City of Churches, in the Empire State; and went first to the City of Elms in the Land of Steady Habits, which some call the Wooden Nutmeg State. We then spent a day at the Hub and another at the City of Spindles in the Old Bay State. After passing through the Granite State and the Green Mountain State we went to the Forest City in the Pine Tree State. Afterwards we went through the Old Dominion, where we were shown the birthplaces of the Father of His Country, the Father of the Constitution, Tippecanoe and Old Zach. We also traveled through the Garden State, and saw the Clam-catchers at home. They assured us that the Knickerbockers could not wholly claim the Man of Destiny, as in fact he was born in their State. Next we took the Keystone State, stopping at the City of Brotherly Love and then at the Twin Cities. Among the Buck-eyes we saw the birthplaces of Unconditional Surrender and the Martyr President; and stayed a short time at the Queen City, called by some Porkopolis. After that we found that the Turpentine State and the Butternuts of the Volunteer State both laid a sort of claim to Old Hickory, and the Corn Crackers of the Blue Grass State showed us where the Rail Splitter was born.

I cannot attempt to give you the order of our journey accurately, but in the course of it we visited the Wolverines, stopping at the City of the Straits, which we found a delightful place. We saw the Badgers among their own forests and the Jayhawkers in the Garden of the West. We visited the Lone Star State, the Palmetto State, and the Old Line State, stopping while in the latter at the Monumental City. We did not neglect to study the Negro Problem in the Cotton State, nor matters of interest in the Golden State and the Silver State, and made the acquaintance of the Fly-up-the-Creeks in the Peninsula State. We went to the Crescent City in the Creole State, studied the Suckers in the Prairie State and their neighbors, the Hoosiers and the Pikes, the latter found in the Iron State. We went through the Bayou State, where the Tadpoles live, saw the Beaver State and the North Star State, the latter of which is inhabited by Gophers. We did not pass by the Hawkeyes, and while in the Empire State of the South stopped at the Gate City, where we saw how the Buzzards or, as some call them, the Crackers, can manage an Exposition.

And after all our travels we landed at last where so many have sought to who swung 'round the circle before us—at the City of Magnificent Distances.

DOROTHEA.

97. CURTAILMENT.

A WHOLE may TWO or decorate,
May spoil or beautify;
So, when drawing on your slate,
For accuracy try.

BITTER SWEET.

98. MANY WAYS TO SING.

1. With a benediction. 2. With a young lady. 3. With a caress. 4. With a master. 5. With a garment. 6. With a magnetic instrument. 7. With a speech. 8. With medicine. 9. With special speed. 10. With perplexity. 11. With acknowledgment. 12. With anguish. 13. With augmentation. 14. With a forward movement. 15. With disagreeable importunity. 16. With public avowal. 17. With intrusion. 18. With accumulation. 19. With urgent entreaty. 20. With annoying care.

F. A.

99. ANAGRAM.

"O, IN THE REGAL STARS" we see
The proof of love divine;
There rove man's thoughts, in fancy free,
Bound by no earthly line.

NOVUS HOMO.

ANSWERS.

90. 1. Indian. 2. Vermilion. 3. Red. 4. Deer. 5. Black Warrior. 6. Racket. 7. Tomahawk. 8. Flambeau. 9. Rogue. 10. Salt. 11. Licking. 12. Tongue. 13. Big Horn. 14. Rock. 15. Barren. 16. Salmon Falls. 17. Never-sink. 18. Heart. 19. Nod-away. 20. Fall.

91. Brig, galley, gig, dingey, skiff, ark, tug, shell, yacht, cutter, gondola, sloop, pinnace, dory, sharpie, yawl, shallop, smack.

92. 1. Mowed, mowed. 2. Lower, lower. 3. Read, read.

93. During the subtraction, the paper must be turned upside down, when the problem becomes:

9891
1081

94. Sun-dry.
G. S. Newcomb, Westboro, Mass., solved 86 partly, 89; Frank Bowen, Dayton, O., 86, 87, 88, 89; G. O. F., Hartford, Ct., 86. M. B. B. and E. B. B., New Britain, Ct., 86, 87, 88; P. S. N., Malden, Mass., 88, 89; Anna C. Denison, Mystic, Ct., 88; C. F. F., Brookline, Mass., 88; M. N. Bingham, Derry, N. H., 87, 88, 89; Old Fellow, Boston, Mass., 86 partly, 87, 88; Ellen J. Whiton, Waterbury, Ct., 89; A. S. B., Kingston, Mass., 86.

Simple as it appears, No. 89 proved a stumbling block to many.

For the best lot of answers to "Ways to Sing" (No. 98), the works of one of the poets, prettily bound, will be given as a prize. If there should be a tie, neatness will be counted among the merits of the competitors' work.

ENGLISH AND AMERICAN HOMES CONTRASTED.

Price Collier says the first thing one notices on entering an Englishman's house is how well it is adapted to him; but on entering an American's house the first thing one notices is how well he adapts himself to his house. In England the es-

tablishment is carried on with a prime view to the comfort of the man; in America with the prime view to the comfort of the woman. He tells us the Englishman makes more use of home and less use of what is apart from home. An Englishman talks of home; an American of business. One is always planning to get home and enjoy home; the other to get to his store or office or other place of business. In England the last thing a man willingly lets go is the appurtenances that permit him to have his friends with him at table. He would prefer a smaller house with his servants rather than a big house and social economy; but an American will, if possible, stick to his big house. Home is not our central thought, only a place in which to stay.

And what follows? Why, as we really have no homes, we have little or no home life. We breed children, and immediately begin to farm them out to the public. For education, we farm them to the schools; for religion, to the churches; for business, to the trades and store life. Men live in business and for business. They go to their houses barely to eat and sleep. There are no such strangers as fathers and sons. The original family life is no longer lived in America. Home is a shelter, while our real living is done elsewhere.—*Lend a Hand.*

Raw onions pounded into a pulp and made into a poultice are said to be an almost infallible remedy in cases of bronchitis.

Cleveland's.



The chief excellence of Cleveland's baking powder is its perfect healthfulness.

Its raising power comes from cream of tartar and soda (the wholesomest leaven); nothing else. It is not drug-ged with ammonia or cheapened with alum.

Cleveland's is perfectly wholesome; leavens most, and leavens best.

This is the poor man's flour—

"Duluth Imperial" Flour

because there are 20 loaves more in every barrel, and the rich man's because he can't buy better at any price. Makes perfect bread. A trial will convince.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

ABOUT these days you will be inquiring why those amateur photographs, asked for in the Corner two or three months ago, do not make their appearance. D. F. has not told me yet which of those sent in response to his offer he prefers—I suppose he is waiting until we print the others so as to come in with “one better”! So here is the one adjudged by the publisher to be the best of those coming within the range of “vacation scenes.” There is a mild mystery veiling this picture. The young artist who took it conceals his identity from me, as of necessity he does his face from the photograph. The trio of happy girls in the hand-car I know only by their first names, and I think they would prefer to have those omitted. Of artist and subjects we can say, as the speaker of the House of Burgesses said of Washington, that their modesty is equal to their valor—substituting for the last noun still more appropriate words.

But the photograph is properly contributed to the Corner and is gratefully accepted—even if we do not know to whom the publisher should send the “Corner Scrap-book,” or whatever else he promised for the best production of the vacation camera. The scene is on the coast of Maine, although I believe that the unseen artist and two-thirds of his passengers are from the State of Roger Williams. I have in addition a strong impression that summer visitors, taking the little steamers from Bath down the river, would pass the picturesque island, on whose long pier the young guests, with their borrowed car, are taking a morning ride. It is over forty years since I stood anchor watch off Penmaquid Point or ate green apples in Boothbay Harbor, where our mackerel schooner ran in for the night, but I know that whole region is one of beautiful scenery and as well of historic interest. If I knew the address of the Maine member of the trio, I would ask her if there is not an old fort of the War of 1812 on the island, and if the famous contest between the U. S. brig Enterprise and His Britannic Majesty's brig Boxer was not fought within sight of it? The following letter, about another Maine vacation scene, was received today. It seems so timely that I print it at once.

Dear Mr. Martin: I haven't seen any real fish stories in the Corner for a long time, although you have told lots of other kinds. This one is real because I took a picture of it which tells the whole story. Those fish in the picture are all pickerel, and we tacked up a cloth on the wall to take the picture. I caught the big one. It weighed just two pounds and three eighths. My brother helped catch the rest, and really helped catch this one too, because he rowed the boat when I pulled in the big fellow. Our eyes were big when we saw him and I guess his were when he saw us. When my brother was so glad that I caught the biggest fish, I wished he had

too. [Does Harry mean two?—Mr. M.] We use a spoon hook. A bright piece of tin was the bait. We caught these in our lake in Union, Me., in our vacation last summer.

Yours for Union and truth, HARRY S.

As Harry seems to rely upon the photograph to substantiate the truth of his fish story, I have asked to have it appear in this issue, only providing that the fish are not to be enlarged in the picture as they are so apt to be in narration! This town of Union



is not more than three or four hours by bicycle—that is, if they have good roads down there—from the sea-girt isle of the other picture. All I know about Union is that it was so named (in 1786) because the early settlers (from Massachusetts) lived in such loving harmony and that the first minister was named True. These facts may account, by the law of heredity, for Harry's remarkable desire to be kind to his brother in catching the fish and true to the public in telling about them. I judge from his letter that he and his brother own the lake in Union; if that is true we may all feel free to try our hand (and tin) for pickerel there next summer, should we be in that region.

One story is good till another story is told—especially about fish. It was a curious coincidence that, just as I took the above letter from the post office this morning, a gentleman, who is himself a good deal of a fisherman on the coast of Maine, told me of a big halibut recently caught at the Isles of Shoals. As those islands are partly in Maine, this fish was, of course, a summer visitor, too, in that State. His length was 7½ feet, his width 3 feet and his weight 356 pounds! I did not catch the halibut, but Mr. I. did—going to the “Shoals” from a famous academic town in New Hampshire.

(Since writing the above, I met at the door of Faneuil Hall, as I was going into a patriotic meeting there, the gentleman who told me the halibut story, and he showed me a photograph of the captured monster, with the capter standing beside it. That assures the truth of the story, and I hope D. F. will find a place for the photograph even if he has to omit the Corner Scrap-book. I think he will, for—to tell you a little secret—D. F. is himself a proud native of Maine, as well as an enthusiastic sportsman and bicyclist. By the way, he told me today of a curious adventure he had this morning on his wheel, I think in Franklin

Park. While riding very rapidly he felt a slight tremble in his machine and looked down to see what was the matter. There was a dear little kitten right under his front wheel! He looked again, and she was running off at “scorching” speed. I cannot but hope that if she had not thus fled he would have got off his wheel and seen if she was badly hurt. If any Cornerers in that vicinity had a kitten come home with broken back or legs about that time, they will know where to apply for damages.)

Speaking about fish; the hint in the Corner Scrap book of Sept. 17 about aquariums was not in vain. A New Hampshire lady wrote to obtain the whole article about building an aquarium. A New York lady sent a card to suggest

... an album containing only stamps with designs of animals, birds and fishes. It would be quite unique and entertaining. If Sarah Noah had one she could call it *Sarah Noah's Ark*. I think of starting one myself; it ought to consist of the funny tribe and be called *The Aquarium!* MISS F.

I leave you to guess this correspondent's full surname. A caller told me a few days ago of visiting another island resort on the coast of Maine a short sail from the isle of the young ladies' railroad, where the different residents placed over their cottages some emblem to answer

for a doorplate, as, for instance, a gentleman by the name of Gunn displayed a rifle, and one named Cutler hoisted a cutlass!

Here comes another Maine vacation letter:

PATTEN, ME.

Dear Mr. Martin: I spent the first week of my vacation at my uncle's on a farm. I saw two deer. They were red and very pretty. They were playing like calves. The next week I spent at Shin Pond camping out with papa and mamma. I had a nice time sailing my yacht, which is a fine model of the “Defender.” I spent the third week on the East

Branch of the Penobscot. While there I saw three more deer, a buck, a doe and a fawn. PHIL H.



While I have been copying this letter another Maine boy calls and tells an interesting story of his camping out at the foot of White Cap Mountain, in that same region, and his interview with a young moose, etc. What a “Maine land-slide” we have this week, like that of

the second Monday in September—I will stop short before any more members from the Pine Tree State write or call with their big fish or moose stories!

N. B. Letters sent to Clinton, Ct., Charlottesville, Va., and Pacific Grove, Cal., have come back to me through the post office, “unclaimed.” Probably those places were only vacation residences. I have received several interesting anonymous letters, which cannot, of course, be answered or used. Be sure and give your full name and permanent address.

Mr. Martin

The Sunday School

LESSON FOR NOV. 15.

1 Kings 9: 1-9.

GOD'S BLESSING UPON SOLOMON.

BY REV. A. E. DUNNING, D. D.

There is more than one important crisis in every man's career. One's destiny is not finally decided by a right choice in youth. It must be made again and again as new conditions appear. "Call no man happy till he dies" is a sentence which would not be out of place in the book of Proverbs. The two appearances of the Lord to Solomon serve to emphasize the necessity of repeated choices of holiness, and so used they make a very effective lesson. This second appearance as contrasted with the first points to:

I. *Solomon's period of success.* The date of this appearance was evidently about the time his palace was completed, which was thirteen years after the dedication of the temple. Thus far he had led:

1. A religious life. Up to this point the record tells us of his constant devotion to God. The reasons for it are plain. He had found work to do for God and he had engaged in it with all his heart. Temple building, organizing the people for worship and leading them in it had absorbed his attention. He had looked back to that night in Gibeon both as a call to special service and as a promise of reward for it. He had responded to the call and had experienced the reward as the years of service went by.

Life is religious in proportion as one does business for God. To have a vision of him and to begin to hear his counsel with an obedient spirit, that is, to be converted, is the real beginning of life. But, however vivid that experience may be, it will amount to little unless it is followed by daily communion with God in private, and by work distinctively done for him. A man may persuade himself that all his labor is consecrated to God. But if he allows its necessities to keep him away from public worship and the prayer meeting, and to excuse him from studying or teaching in the Sunday school, or any definite efforts to promote spirituality among his neighbors, he will not live a religious life. That inexorable fact must be considered in a young man's choices. The whole life may be consecrated by devoting a particular part of it to specific religious duties. But the whole life will be secularized if it be divorced from such duties. It was a splendid thing for Solomon that one of his earliest works and his greatest was to build the temple. The Christian who values his religion will never, in his business plans, leave out provision for church work and public worship.

2. A prosperous life. Solomon had built a splendid temple and a magnificent palace. He had extended the organization of his kingdom, and his commerce reached to distant nations. He had done all he had planned to do [v. 1]. Prosperity is relative. Not every one expects to do all that Solomon did. To maintain one's integrity, to win influence because of it and to be useful to others according to one's ability is to have a prosperous life. That is within the range of all men's power, and it is gained by those who seek it, even when disappointments are many.

II. *Solomon's choice for the future.* As at Gibeon in his youth, so now he was called to decide his policy and principle of living when his plans had been accomplished. This suggests to us:

1. The new choices of mature life. Perhaps no temptations are stronger or opportunities greater than those which come to men who have won success and done what as youth they had set out to do. What would Solomon do with the temple and the palace he had built and the power he had gained? To help him decide that question God appeared to him and renewed and enlarged his promise if Solomon would keep his statutes and judgments. [Compare ch. 3: 14 with 9: 4, 5.]

But at Gibeon God uttered no warning. He seems to have accepted Solomon's petition for wisdom as an assurance that the young man's face was set toward righteousness. Now God holds up before him the terrible ruin which would follow if he should choose wrongly. The mature man was in greater peril than the boy had been. Why?

2. The dangers of God's chosen ones. It was easier for Solomon to obey God while he was gaining power than when he was using the power he had gained. Many men in middle life settle down on their past experiences and spiritually wither while they are seeking selfishly to enjoy the prosperity they have secured, instead of using their experience and acquisitions to build up the kingdom of God. A father once counseled his boy very earnestly to go to church, be faithful to his covenant vows and live an active Christian life. "But," said the boy, "you don't do these things as much as you used to do." The father replied, "I don't need to. I have got established." The next day they both were drawing stone with a mule and drag. The mule balked with his load, and nothing they could do availed to start him. At last, with patience worn out, the father said, "I don't see what has got into that beast." The boy answered thoughtfully, "He seems to feel as you do. He thinks he doesn't need to go any more. He's got established." When one has made spiritual advances, and after many years finds himself stuck by the way in the midst of his possessions, he is quite likely to persuade himself that his spiritual indifference is the fixedness of faith.

Whatever may be true in the doctrine of election, it offers no comfort to the Christian who gives himself up to selfish pleasure. Solomon knew God. He had had clear assurance of the divine favor. His knowledge of God had increased through years of service to him and enjoyment of his presence. But after that experience and with that knowledge he failed. What God said he would do he did [compare vs. 6-9 with 2 Kings 17: 23; 25: 9-11]. The roots of this great disaster were already in Solomon's character [ch. 11: 9, 10]. It is not only possible for a man who has known God to lose that knowledge, but it is far harder for such a one to recover what he has lost than it was at first to become a son of God through faith in him [Heb. 6: 4-6].

III. *The consequences of Solomon's choice.* We shall soon be called upon to consider these more at length. But our lesson would be incomplete if we did not note as part of it these facts:

1. The destruction of the nation which Solomon had inherited and built up. He destroyed, as far as he could, all the good work of his father, as well as his own. He brought on himself personal dishonor, and on his people unmeasured misery.

2. Blessing to the world. Israel's experience became a warning which has brought many to obey God. The captivity and scattering of the nation was a means of spreading the true religion throughout the world. All is not lost when a nation is lost. Good men's lives cannot be destroyed by the deeds of their evil fellowmen. In degenerate times wise men cling to righteousness and never lose heart. God will not permit that they shall have lived in vain.

THE CHURCH PRAYER MEETING.

Topic, Nov. 8-14. Jesus the Divine Saviour. John 6: 37-51.

How does Jesus manifest God to men? How draw men to himself? How give men eternal life? (See prayer meeting editorial.)

There are dogmatists and dogmatists. If, as some one has put it, "dogmatic convictions are transfigured by the glow of mystical experience," the individual asserting them has far more likelihood of winning you to agreement with him.

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PROGRESS OF THE KINGDOM.

ROOF OR RUIN.

(Parallel with The Congregationalist's December Topic for Missionary Meetings.)

A suggestive little picture of a partially erected building appears on one of the leaflets of the Congregational Church Building Society. The foundations are apparently substantial, the walls are well built and high, but the structure is roofless and therefore useless, and above the sketch is written the legend "Roof or ruin." This illustrates excellently the share which the Church Building Society has in the great missionary enterprise of the Congregational churches. The workmen are trained by the C. E. S., the foundations are laid by the S. S. and P. S., the walls are reared by the C. H. M. S. It falls to the C. C. B. S. finally to furnish the roof in order to insure the value and permanence of all the previous work.

Ever since its organization, forty-three years ago, the C. C. B. S. has been the helmsman of the C. H. M. S. Some one has called it the "Father Society," as the Home Missionary Society is the "Mother Society," for if the mother sets up the new church in housekeeping, is it not the father who builds the house? We hear a great deal in these days about making the church a home, but it is as impossible to do this when occupying a hired hall in a railroad settlement or a sod shanty on the prairie as it is to find the ideal domestic life in a hotel or a boarding house.

A meeting house for every Congregational church organized is the motto of the C. C. B. S. How far we fall short of this is seen in the statement that in 1895 Congregationalists organized 219 churches, but could build only 129 through their Church Building Society. In this respect we are behind the practice of the other denominations. Jan. 1, 1896, there were 665 Congregational churches without a house of worship. Yet it is generally acknowledged that spiritual success is impossible without a church building. The Year-Book shows that forty-five per cent. of the churches organized are dropped. Of those aided by the C. C. B. S. only five per cent. have died, and in these cases the society recovers the money on the mortgage.

This brings us to touch upon the careful administration and the business methods. We never hear of burdening debts in connection with the C. C. B. S. This does not mean that there is always sufficient money to meet the demands from the field. Pitifully far from it. It simply means that its finances are scrupulously managed and that in spite of multitudes of urgent applications it gives aid only so far as the money on hand will permit. In architecture the society has always chosen the simple, serviceable and economical, and by prudent expenditure of its resources has been enabled, according to a statement made last June, to aid in building no less than 2,693 houses of worship for struggling churches and some 500 parsonages for homeless ministers' families.

The C. C. B. S. may be said to furnish covering for roofless churches not only theoretically, because it completes the work of the other societies, but practically in each individual case, since it pays only last bills so the aided church will be out of debt. The conditions which make it possible for a Congregational church to receive help are: "that the church is absolutely needed, that the people have done all they can toward buying the land and building the house." Aid is given from one of three funds: a General Loan Fund, from which grants are made; the Perpetual Loan Fund for church building, from which money is loaned without interest except on payments past due; and the Parsonage Loan Fund, to assist in building parsonages. If aided by a grant the church promises an annual contribution; if by a loan, it pledges to pay back the whole in five years by installments.

By this means the money contributed to the society is constantly being used and is constantly returning to its treasury to be sent forth again. Up to Jan. 1, 1896, over half a million dollars given or loaned to churches has been paid back, and it is interesting to note that more than half of this was the repayment of money granted outright. It will be seen, therefore, that a gift to the C. C. B. S. is a capital investment for a church, a C. E. Society, a Sunday school, a missionary society or an individual. Already there are ten "Endeavor churches" in the West, built by the help of some of our Congregational young people.

We wish that we had space to picture the condition of affairs in Oklahoma. An interesting story is told of the way in which one church was started. Among those who made the rush when the Cherokee Strip was opened was a young woman on horseback. She covered seventeen miles in an hour and ten minutes, secured a quarter section beside her brother's and built a claim shanty. The settlers in her neighborhood longed for religious meetings so she sent for the nearest minister and arranged for Sunday service and a Sunday school in her little cabin. Eventually there was organized a Congregational church of eleven members from five denominations. It has been named the Carrier Church after the young woman who was instrumental in starting it and now it is happy in possessing a little house of its own.

A short time ago Secretary Hood was present at the dedication of an Oklahoma church building which had a notable history. At a place twenty-six miles from the railroad, eleven miles from the nearest Oklahoma post-office and store and nine from the nearest ones in Kansas, one of our home missionaries held religious services in a shanty. Into the little room, only twelve by fifteen feet, a congregation of 125 souls was packed, the minister using the cookstove as a pulpit or a seat. When a church building was proposed a devout Methodist carpenter came forward and offered the land. The night of the rush into the Cherokee Strip he had dedicated an acre to the Lord. He had been praying for a year for a church to be started and nearly wept for joy when his lot was accepted. He, as well as several others, gave the work on the new building, and by dint of labor and sacrifice these poor settlers, with the aid of but \$300 from the C. C. B. S., have erected a good, plain church. Cases like these might be multiplied and emphasis should be laid on the significant fact that such churches often see blessed revivals after their houses of worship are dedicated. One church two years after it came into possession of an edifice reported 105 additions on confession of faith, and another after a year had a revival in which there were seventy hopeful conversions.

But what shall we say of the pitiful appeals and promising opportunities upon which the C. C. B. S. is obliged to turn its back for want of money? The mere statement that there are today fifty-three "left over" applications does not in the least indicate the distress and discouragement which this means to the many struggling churches. We recommend our readers to study this list for themselves. Calls for aid come not merely from the sod shanties and dugouts of the prairies or the log huts of the Western forests, but from the brush arbors of the Freedmen, the teepees of the Indian and the adobe huts of the Mexican; from the home missionary fields of Maine and Florida as well as from Texas and Massachusetts. With the work of four missionary societies requiring the encouragement of the C. C. B. S. before success can be assured, no wonder this society has been called the thumb of our home missionary hand, without which we cannot have a good grip on the work.

Sources of Information.

Church Building Quarterly for April and July, 1895, and October, 1896.

The Work at Home for September, 1896. Historical Sketch, Address of Secretary Cobb at the last annual meeting of the C. H. M. S. This and other literature may be obtained by applying to 59 Bible House, New York, or Room 22, Congregational House, Boston.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 15-21. A Good Education: What It Is and How to Get It. Prov. 8: 1-11; 9: 9, 10.

Every young person is, or ought to be, ambitious for an education. Most of them give their early years to acquiring it. Not a few are obliged to cut it short sooner than they could wish. A large number fail to appreciate the value of schooldays until they are over. To all such a subject like this ought to bring serious reflection. Whether ambitious or indifferent, whether favored with many or few opportunities, whether in the technical process of being educated or in the midst of life's activities, every one deep down in his heart puts a high value upon a good education. He knows it means inward satisfaction and corresponding influence and power.

The Bible nowhere disparages the training of mind, eye, voice, ear and hand. It exalts learning and deprecates ignorance. But the Biblical idea of education embraces more than do many current conceptions of it. Such passages as this in the Proverbs, such words as fell from Christ's lips, make it clear that to be educated one must have something more than a knowledge of mathematics and languages and the fine arts. It is not by pouring in or plastering on information that we educate a child. The true idea, as the derivation of the word shows, is the bringing out of what is in him. The conscience, the will, the heart are to be stirred, and what we call the *ego* is to be made conscious of its powers and given dominion over all the appetites, passions and capacities of the nature.

Education viewed from this standpoint extends beyond schoolrooms and college halls. Life itself, from the cradle to the grave, becomes the school; no one ever graduates; the only certificates of promotion are the satisfaction and encouragement which, all unbeknown to the world, come in quiet ways to the man as he sees another of life's hard lessons learned, another latent power put to use, another temptation mastered. How foolish ever to think that the time for educating ourselves has gone by. If we still have the teachable, acquisitive spirit we may be learning every day more of the world, more of ourselves, more of our fellowmen, more of God.

God never puts any soul in a situation where it cannot day by day become wiser, truer and better. It is our special privilege each day to be learners in the school of Christ, and, as respects the great future ever opening before us, to offer day by day for ourselves and our fellow-students the prayer which George, as he was going down into the dark valley, offered in Marget's garden in behalf of his heartbroken teacher, Domsie: "May the maister and his scholars meet some mornin' where the schule never skalls in the kingdom o' oor Father."

It is the business of the pulpit not to destroy, but to build up. The Christian people of this country ought to be told far more clearly than they have been told by many of their accepted guides who know the truth that many of the results of criticism have been established beyond controversy, that serious opposition on the part of scholars has practically quite ceased, and that for good or for evil the situation has to be faced frankly. On the other hand, it is true that criticism is establishing more and more clearly the existence of a higher element than the merely natural in the Old Testament history.—*British Weekly*.

Literature

BOOK REVIEWS.

THE PURITAN IN ENGLAND AND NEW ENGLAND.

In this book Rev. Dr. E. H. Byington has made a valuable addition to the rapidly increasing literature relating to the early colonial history of New England. It contains a series of papers, originally written independently but having a natural mutual relation, and they have been rewritten so far as was essential to render their connection obvious. The result is a very interesting and permanently valuable volume. It affords no new revelations but it makes fresh and effective use of familiar material, and is characterized by thoroughness, discrimination, candor and sympathy. Its style also is clear and vigorous and is eminently readable from cover to cover. Dr. Alexander McKenzie has supplied a graceful introduction.

The book is not a history but rather a series of studies and pictures. Its eight chapters are entitled *The Puritan in England*; *The Pilgrim and the Puritan, Which?* *The Early Ministers of New England*; *William Pynchon, Gent.*; *The Family and Social Life of the Puritans*; *Religious Opinions of the Fathers of New England*; *The Case of Rev. Robert Breck, of Springfield*; and *The Religious Life in the Eighteenth Century in Northern New England*. The first is a careful preparatory study, unusually clear and concise. The second inquires whether Pilgrim or Puritan had most to do with shaping subsequent New England character and history. This is the portion of the volume as to which there is likely to be most difference of opinion, and the author appears to us to have done something less than full justice to the influence of the Pilgrims. Moreover, the passage alluding to the influence of Holland upon the institutions established by the Pilgrims in New England, although cautiously written, possibly needs some qualification.

The defense of the Puritan character from the accusations so often recklessly made against it is conspicuously able and successful. Its very temperateness adds to its force. And the pictures, so to speak, of William Pynchon and Robert Breck are drawn skillfully and illustrate well a most effective method of historical narrative. The more strictly theological and religious chapters embody the fruits of much research and are good specimens of concise yet comprehensive statement in the true spirit of the scientific scholar. The book is printed very handsomely and has for frontispiece a fine reproduction of a portrait of William Pynchon. It is amply furnished with indexes and kindred helps. Its price, let us not fail to add, is so low that it ought to have a wide sale. [Roberts Bros. \$2.00.]

STORIES.

Messrs. Dodd, Mead & Co. have printed a new edition of *A Window in Thrums* [\$2.00], Mr. J. M. Barrie's famous book, from fresh plates and with the addition of some seventy reproductions of photographs taken especially for it by Mr. Clifton Johnson. The result is a fascinating volume, the literary and spiritual charms of which are as vivid as ever, while an additional atmosphere of realism is imparted to it by the illustrations. As we have read it again the author's shrewd insight has impressed us more than ever, and the vigor and the

pathos of the book also have seemed more striking. The edition certainly will be a favorite holiday gift.

In *The Touch of Sorrow* [Henry Holt & Co. \$1.00], an anonymous issue in the Protean Series, the author has developed the familiar thought that some experience of sorrow is essential to any life deserving to be called complete. The proof is worked out with something of exceptional freshness and force, and the story, although hardly profound, certainly is highly interesting and suggestive. The characters are English society people and the reader moves in the atmosphere rendered so familiar by scores of modern novels, yet this book is unlike any other which we recall.

In *The Green Graves of Balgownie* [Dodd, Mead & Co. \$1.25], by Jane H. Findlater, what may be termed the opposite side of the same truth is emphasized. The two heroines, brought up in an atmosphere of suppression and avoidance of the world, by an eccentric, not to say insane, mother, naturally go through the most startling and painful experiences, when they inevitably, at last, come into direct relations with their fellow-beings. If the story have a moral it is that young people should be allowed judiciously selected opportunities for intercourse with others and reasonable amusements. One would doubt, were not truth stranger than fiction, whether such histories as those here narrated are possible, yet many things are possible in Scotland, the scene of the narrative, and in spite of the extreme sadness of the story it enchains the reader, no less by its literary merit and the skill shown in portraying character than by the strange course of events described. If it do not prove a popular book it will, at least, appeal very strongly to many readers.

Robert Atterbury [Cassell Publishing Co. 50 cents], by T. H. Brainerd, belongs to the Unknown Library. Its sub-title, *A Study of Love and Life*, suggests something of its quality. It discusses true marriage and the relations of the sexes in a lofty and Christian spirit, and is a somewhat striking narrative which should exert a considerable moral influence.

In *A Faithful Traitor* [J. B. Lippincott Co. \$1.00], by Effie A. Rowland, we have a characteristic English novel about fashionable people, as well as unfashionable, good, bad or indifferent, in town and out of town, noble or almost fiendish, in love. The reader's sympathies would be stirred to a considerable depth now and then if he were not quite certain that all must come out right in the end, as it does. Such iniquity as that of the villain in the plot fortunately is uncommon, but the account of its development and defeat is well managed.

In *Love Is a Spirit* [Harper & Bros. \$1.25], by Julian Hawthorne, the author apparently has indulged himself in following, to some extent, in the footsteps of his distinguished father. The story, which is a psychological sketch rather than a narrative, is dreamy and borders at times on the weird, but is too much elaborated, lacks movement and fails to hold the attention closely. Although it has its good points it cannot be called a strong piece of work.

Several volumes of short stories lie before us. One, by Robert Barr, contains *One Day's Courtship* and *The Heralds of Fame* [F. A. Stokes Co. 75 cents]. They are decidedly lively and amusing little tales well adapted to be read in vacation time. —Lovers of the picturesque, and even

the grotesque, in literature will enjoy being led into the realm of ancient Celtic myths and legends after the fashion illustrated by Fiona Macleod in her new book, *The Washer of the Ford* [Stone & Kimball. \$1.25]. There is ample material therein for the author who has appreciation and skill sufficient to grasp and render it into modern phrase, but few are likely to penetrate within it as deeply as this writer. She writes, or rather interprets, with the profoundest sympathy, quite under the influence of the spell of her subject, and she possesses a noteworthy power of spirited and suggestive delineation which is the more impressive because of what it intimates without fully revealing. We should doubt whether her public would be likely to be large, but there can be no doubt that all who care for stories of this quality will rank her productions very high.

Will Carleton has turned from poetry to prose and has published seven short sketches in a volume called *The Old Infant and Similar Stories* [Harper & Bros. \$1.25]. They are characterized by the same familiarity with plain, homely people and their lives which his poems exhibit, and they are excellent character studies and more than ordinarily entertaining as mere tales. They will be widely read. —*Compound Interest and Other Stories* [Cranston & Curtis. 75 cents] by Mrs. O. W. Scott, also is written brightly, deals with the histories of everyday people in a sensible and amusing fashion and is pervaded by a wholesome spiritual influence. —Mr. G. W. Edwards is well known to readers of the *Century* as an expert in describing and illustrating the sturdy, picturesque and sometimes amusing characteristics of the fishermen and their families along the Maine coast. His little book, *Break o' Day and Other Stories* [Century Co. \$1.00], contains seven terse, graphic and effective sketches, skillfully illustrated and handsomely printed. The book is tiny enough for the pocket, although the type is perfectly readable, and is bound with exceptional good taste and appropriateness.

JUVENILE.

Anna Chapin Ray is well known to the girls as a deservedly popular writer, and in her book, *Half a Dozen Girls* [T. Y. Crowell & Co. \$1.50], she has increased her hold over her readers as a successful blender of good sense and entertainment in story form. The new edition of her book, which has been excellently illustrated by Mr. Frank T. Merrill, will prove a popular holiday gift. It is handsome and captivating. —*The Orcutt Girls* [W. A. Wilde & Co. \$1.50], by Charlotte M. Vaile, also has been illustrated by Mr. Merrill and also is sure to be popular. An old-fashioned New England academy and its life have suggested the chief scenes, and many older readers will enjoy being thus reminded of early experiences, while the boys and girls will be interested in such pictures of the education and younger life of their fathers and mothers. It is by no means a cause for gratitude that the old-fashioned New England academy has so largely disappeared. It had an important share in the upbuilding of the moral and material progress of the New England of today, and such a book as this does useful service in presenting so successful a portrayal of what it was.

The Prize Cup [Century Co. \$1.50], illustrates once more the practical understanding which the author, Mr. J. T. Trow

idge, possesses of what young people enjoy reading. Everything which he writes is in large demand and this narrative about real boys, and for them, cannot fail to be appreciated by them as it deserves.—*Sindbad*, Smith & Co. [Century Co. \$1.50], by Albert Stearns, has been amusing many readers during its run in the *St. Nicholas* by its comical, yet not unduly extravagant, blending of the spirit of modern and ancient times. It is an audacious piece of work and very funny, but not too much exaggerated to retain attention. Reginald Birch has illustrated it skillfully.—From the Century Co. comes also *The Sword Maker's Son* [\$1.50], by W. O. Stoddard. This, too, has been running in *St. Nicholas*, and is a story of superior merit and solid quality apart from its graphic style. The time is the beginning of the Christian era and the characters and events of early Christian history are prominent and are handled with delicacy and reverence. The book exerts an unobtrusive but genuine and decided Christian influence.

From the American Baptist Publication Society comes *The Hathaways' Sister* [75 cents], by Anne K. Benedict. It is a Sunday school story, well written, full of interest and helpfully stimulating, setting forth the nobility and success of everyday fidelity to duty in a very pleasant and impressive way.—Somewhat similar, although in a different vein, is Anne Breadalbane's *Memoirs of the Manse* [Joseph Knight Co. 50 cents], in which glimpses of Scottish life are afforded which are interesting as historical pictures and also for the light which they throw upon Scottish characteristics. The book is short and simple but a pleasant one.

Pansy, also, has brought out a new book, *Making Fate* [Lothrop Publishing Co. \$1.50]. It is a book for young men and women rather than for children, and has a distinct moral purpose, while it also is a graphic story of young life and, indeed, to some extent a love story. Those who are familiar with the author's earlier works will know what to expect and will not be disappointed. It is a thoroughly characteristic book.—Mrs. Kate Tannatt Woods has written a bright and wholesome story for girls which is called *Mopsy, Her Tangles and Triumphs* [Lothrop Publishing Co. \$1.25]. Its lesson is the simple but ever vitally important one that fidelity, cheerfulness and helpfulness alone render life satisfying and successful. It is vivacious in style and uplifting in spirit and is likely to be popular in spite of its illustrations.—*The Twins and Their Troubles* [Cong. S. S. & Pub. Soc. 75 cents], by L. Amelia Wilder, are the same little girls described in *The Twins and Their Texts*. Their story is continued in these pages entertainingly, and the younger children will gain from their story many suggestions of goodness and also will thoroughly enjoy reading about them.—*How the Children Raised the Wind* [Fleming H. Revell Co. 50 cents] is by Edna Lyall, and she has described how some children succeeded in securing the extinction of a church debt, in her usual sympathetic and graphic style. The story is more entertaining than probable, but this is no matter.

Daddy Jake, the Runaway, and Other Stories Told After Dark [Century Co. \$1.25], is another collection by "Uncle Remus," Mr. J. C. Harris, mainly in his familiar vein and fascinating for the mature

as well as the young. Nothing more than this needs to be said. One knows what to expect and will not be disappointed. The illustrations by E. W. Kemble are as good as the stories and that is saying a great deal.—*Short Stories for Short People* [E. P. Dutton & Co. \$1.50], by Alice Aspinwall, with illustrations by Marie L. Danforth, is declared by Col. T. W. Higginson in his preface to be strikingly in the vein of Grimm's Household Tales and Hans Andersen's stories. This is high praise but it seems to be justified. The audacity of imagination which some of the tales exhibit is rendered more conspicuous by the simplicity, force and artistic skill of the style. The illustrations are in keeping with the text and the younger children, for whom the book is meant, will not fail to rank it at its proper worth.

Mr. E. S. Brooks has prepared *The Century Book of Famous Americans* [Century Co. \$1.50] as a companion volume to his Century Book for Young Americans. It is issued under the auspices of the National Society of the Daughters of the American Revolution. It describes an imaginary pilgrimage of a company of young people to some of the historic homes of America, those of Washington, the Adamses, Webster, Lincoln, Jefferson and others. It is illustrated lavishly and appropriately and is capably written. It ought to be a highly popular holiday book.—From the same publishers comes *Rhymes of the States* [\$1.00], by Garrett Newkirk. There is a map of each State, illustrations suggestive of its characteristic products or other leading features, a few important facts and statistics are given and a short poem relating to each commonwealth accompanies the other kindred material. One cannot say much for the quality of the poetry, but the book as a whole is highly attractive and seems to be adapted to catch the attention of the young successfully, and impress the information which it contains.

EDUCATIONAL.

A new edition is out of the late R. H. Quick's *Essays on Educational Reform* [C. W. Bardeen. \$1.00]. It reproduces the original London edition of 1868, with sundry additions, including the author's pedagogical autobiography, his chapter on Froebel, which he wrote for the *Encyclopedia Britannica*, divers illustrations, notes, etc. It is a volume which educators have found, and long will continue to find, practically suggestive as well as eminently readable.—Prof. C. F. Richardson of Dartmouth has revised his *Primer of American Literature* [Houghton, Mifflin & Co. 35 cents], and has appended pages containing the portraits and homes of eight eminent American authors and the combined comprehensiveness and scholarly merit of the book will increase its already wide hold upon the educational public.—*The Making of the British Empire* (A. D. 1714 to 1832) [Charles Scribner's Sons. 50 cents] is by Arthur Hassall and is the sixth of The Oxford Manual of English History. Like the earlier volumes it is a terse, well-balanced and graphic history of England during the period covered, moderate in price and small in size, although by no means condensed undesirably. It has solid and lasting value.

A third edition of Dr. W. J. Rolfe's Hints for Teachers has been issued in the form of a little volume, *The Elementary Study of English* [Harper & Bros. 36 cents], in which the passages to which the notes for-

merly referred now are included, thus making a complete work. One or two short papers on kindred themes are included in the volume, the whole of which illustrates the author's eminent qualifications for his task.—*Poems and Prose Passages from the Works of James Russell Lowell* [Houghton, Mifflin & Co. 40 cents], compiled by Josephine E. Hodgdon, belongs to the Riverside Literature Series and makes a pleasant little book, suited for use in either the home or the school.—*The Story of Greece* [American Book Co. 60 cents] is one of the Eclectic School Readings Series and has been prepared by H. A. Guerber with a good understanding of what such a book ought to be.

Modern Greek is not the subject of frequent study in this country, but is likely to become more prominent in the future, and the student of ancient Greek will find no little advantage in examining *A Practical Method in the Modern Greek Language* [Ginn & Co. \$2.10], by Eugene Rizo-Rangabe. His purpose is to aid foreigners traveling in Greece, as well as foreign residents, to acquire the current tongue of the country, and the principles of Greek grammar are carefully presented, distinction everywhere being made between the forms of the literary or polite language and those of the common idiom. The book is well supplied with vocabularies, forms of correspondence and other practically valuable material, and will answer its purpose better than any other book of the sort. Indeed, we know of no other volume which has the same purpose.—Teachers will welcome the new issue of *Greek Inflection* [Ginn & Co. 60 cents], by B. F. Harding, which in small compass supplies a large number of words for written use as paradigms and also suggests a systematic and scientific treatment of the noun and verb.

Conversational German is one thing and book German another, and the American student too often finds himself upon entering Germany to be far more familiar with the latter than with the former. The purpose of *Praktische Anfangsgründe* [D. C. Heath & Co. 70 cents] is to promote knowledge of conversational German. To this end selections have been made and the whole trend of the book directed. It contains a grammar and a vocabulary. It is printed neatly.—*The Facts of Life* [Charles Scribner's Sons. 80 cents] is the first volume of a new French series illustrating psychological methods of teaching and studying languages. In this volume home life, the school, traveling and plants suggested the material. The authors are Victor Bétis and Howard Swan and the lessons deal with experiences of daily life, as connected with these topics, very much in detail. It seems to be skillfully adapted to its purpose.

MISCELLANEOUS.

Talks About Autographs [Houghton, Mifflin & Co. \$3.50], by Dr. George Birkbeck Hill, is one of those books which appeal particularly to the *litterateur*. The collection, a considerable portion of which is described and many examples of which are reproduced in facsimile, must be exceptionally interesting as well as valuable. Mr. Hill is rather the editor than the author of the book, and by choice. He has thrown his material into a pleasant order, letting name suggest name and reminiscence suggest reminiscence without much attempt at

systematic classification, but with entire success. Among the eminent persons whose letters are cited are Jane Austen, Matthew Arnold, James Boswell, Lord Brougham, Browning, Carlyle, King Charles I., Miss Edgeworth, Fénelon, Rowland Hill, the late Dr. Jowett, Longfellow, Harriet Martineau, Cardinal Newman, Daniel O'Connell, Palmerston, George Washington, Charles Sumner, Garrison and the Duke of Wellington. The letters are connected by links of narrative and characterization in the author's own pleasant manner, and some portraits as well as facsimiles of handwriting are found among the illustrations. The publishers have issued the work in a handsome and substantial form.

Dr. C. C. Abbott's contributions to the literature of bird life are among the most welcome, and his new book, *Bird Land Echoes* [J. B. Lippincott Co. \$2.00], deals in his familiar descriptive and pictorial style with the sparrow, warbler, robin, thrush, kingbird, cuckoo, heron, plover, hawk and many others of the birds which an expert like him knows to be common in this country, but most of which are almost unknown by a dweller in cities, except in such pages as his. He discusses in a pleasant conversational style the birds and their habits, and the reader not only becomes interested in them but learns much about them. Even the bird expert must appreciate the comparison of experiences and observations thus rendered possible. Like all the author's publications the book ranks very high in the literature of out of door life, and happy is the boy or girl who lives where there is opportunity to study bird life and into whose hands these books have fallen. Mr. W. E. Cram has increased the value of the book largely by his numerous and beautiful illustrations.

A second series of *Little Journeys to the Homes of American Authors* [G. P. Putnam's Sons. \$1.75] has been issued and contains papers written apparently for *Putnam's Monthly* in 1883. Most of the writers, among whom were George William Curtis, George S. Hillard, William Cullen Bryant and E. T. Tuckerman, are dead, but Edward Everett Hale and Parke Godwin still survive. The authors considered are Emerson, Bryant, Prescott, Lowell, Hawthorne, Irving, Taylor, Bancroft and others. Portraits and, in some instances, pictures of their houses are supplied and the little volume is dainty and attractive from cover to cover.

Rev. J. H. Weeks, who read some time ago to the Westboro Historical Society several short original sketches, has gathered them into a pretty little book, *The Tin Kitchen* [T. Y. Crowell & Co. 75 cents]. The other stories, entitled *The Old Clock*, *The Teapot*, and *the Satin Shoes*, resemble the first one in having been suggested by objects of antiquarian interest, dating back to a time before the Revolution, and the author has used his material skillfully and charmingly. They have been printed in response to a public demand and will find a hearty welcome.

NOTES.

— The sales of the weekly pictorial papers in England are increasing fast.

— English authorities describe the sale of fiction as "increasingly and noticeably more ephemeral each year."

— An authorized biography of the late William Morris is to be prepared by J. W.

Mackail, of the Education Department, London.

— The late Sir John Millais left a fortune of about \$1,250,000. He painted some 300 pictures and received on the average \$5,000 for them.

— Two of the earlier books of the late Mr. Froude, says the *Book Buyer*, were suppressed by him, *The Nemesis of Faith* and *Shadows of the Clouds*. The former has been reprinted in the United States but not even the British Museum has a copy of the latter.

— The library of the late Henry Phillips, Jr., of Philadelphia consisting largely of works on numismatics and on German and Spanish literature, has been added to that of Johns Hopkins University, which institution also has just received a collection of volumes relating to the Jesuits and the early colonization of this country.

— The wisdom of the art commissioners who rejected Mr. MacMonnies's nude statue, *The Bacchante*, which the architect of the new Boston Public Library offered to give to be set up in the inner court, has been abundantly approved. The objection to its reception, the entire unsuitableness of such a figure to such a place, is conceded to be unanswerable by almost everybody.

— We are heartily glad to learn that Mr. Frank Foxcroft, so long connected with the *Boston Journal*, has become editor of *Littell's Living Age*, that old but ever young eclectic which is such a household favorite. Several important changes in the conduct of the magazine are announced—occasional translations from the French, Spanish, German or Italian magazines and a monthly supplement of readings from new books, etc.—and a new era of prosperity and popularity undoubtedly is before it.

— It is pleasant to know that the late Mr. Du Maurier bore voluntary testimony to the fact that his American publishers, Messrs. Harper & Bros., dealt with him not only fairly and liberally from the first but also that they voluntarily increased their payments to him very largely as the popularity of his writings became evident. *Punch*, by the way, already reveals too plainly that Du Maurier is dead and that his mantle has fallen upon nobody as yet. Mr. Philip May is to be his successor and his style fortunately is so different that comparisons will not be made as freely as otherwise they might be.

BOOKS OF THE WEEK.

Ginn & Co. Boston.
ALL THE YEAR ROUND! Autumn. Frances L. Strong. pp. 102. 35 cents.

Houghton, Mifflin & Co. Boston.
FRIAR JEROME'S BEAUTIFUL BOOK. By Thomas Bailey Aldrich. \$1.50.
THE LETTERS OF VICTOR HUGO. Edited by Paul Meurice. pp. 277. \$3.00.

W. A. Wilde & Co. Boston.
SELECT NOTES, A COMMENTARY ON THE INTERNATIONAL LESSONS FOR 1897. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. pp. 342. \$1.25.

D. C. Heath & Co. Boston.
SELECT POEMS OF ROBERT BURNS. Arranged, with introduction and notes, by A. J. George. pp. 370. 90 cents.

Cong. S. S. & Pub. Society. Boston.
THE YOUNG MANDARIN. By Rev. J. A. Davis. pp. 396. \$1.50.

School of Expression. Boston.
IMAGINATION AND DRAMATIC INSTINCT. By S. S. Cuit, Ph.D. pp. 369. \$1.50.

Charles Scribner's Sons. New York.
THE HISTORY OF THE LAST QUARTER-CENTURY IN THE UNITED STATES. By Pres. E. Benjamin Andrews. 2 vols. pp. 390, 409. \$6.00.
SENTIMENTAL TOMMY. By J. M. Barrie. pp. 478. \$1.50.

THE NATIONAL COOK BOOK. By Marion Harland and Christine Terhune Herrick. pp. 550. \$1.50.
ELEMENTS OF GENERAL PHILOSOPHY. By George Croton Robertson. pp. 365. \$1.00.
GOD THE CREATOR AND LORD OF ALL. By Samuel Harris, D.D., LL.D. 2 vols. pp. 579, 576. \$5.00.
MY VILLAGE. By E. Boyd Smith. pp. 324. \$2.00.
THE COURT OF KING ARTHUR. By William H. Frost. pp. 302. \$1.50.

EUROPE IN THE MIDDLE AGES. By Oliver J. Thatcher, Ph.D., and Ferdinand Schwill, Ph.D. pp. 680. \$2.00.

Harper & Bros. New York.
UNDER THE GREENWOOD TREE. By Thomas Hardy. pp. 273. \$1.50.
LIMITATIONS. By E. F. Benson. pp. 813. \$1.25.
GREEN FIRE. Fiona Macleod. pp. 287. \$1.25.

IMPRESSIONS AND EXPERIENCES. By W. D. Howells. pp. 281. \$1.50.
A REBELLIOUS HEROINE. By John Kendrick Bangs. pp. 225. \$1.25.

Thomas Y. Crowell & Co. New York.
SAUL. By Robert Browning, with drawings by Frank O. Small. pp. 45. \$1.50.
FAMOUS GIVERS AND THEIR GIFTS. By Sarah K. Bolton. pp. 382. \$1.50.

A HISTORY OF FRANCE. By Victor Duruy. Translated by Mrs. M. Carey. 2 vols. pp. 712. \$3.00.
HOUSEHOLD STORIES FROM THE COLLECTION OF THE BROTHERS GRIMM. Translated by Lucy Crane. pp. 342. 75 cents.

SEED THOUGHTS FOR MOTHERS. By Mrs. Minnie E. Faull. pp. 288. 75 cents.
CHILHOWEE BOYS AT COLLEGE. By Sarah E. Merriam. pp. 441. \$1.50.

Thomas Whittaker. New York.
FAITH AND SOCIAL SERVICE. By George Hodges. pp. 270. \$1.25.

Dodd, Mead & Co. New York.
MY LONG LIFE. By Mary Cowden-Clarke. pp. 276. \$2.00.

THE OLD TESTAMENT AND MODERN LIFE. By Rev. Stopford A. Brooke. pp. 352. \$1.50.
A LITTLE GIRL IN OLD NEW YORK. By Amanda M. Douglass. pp. 367. \$1.50.

LETTERS TO THE CLERGY. By John Ruskin, LL.D., D.C.L. pp. 332. \$1.75.
THE CROWNING OF CANDACE. By Katherine Pearson Woods. pp. 233. 75 cents.

CAPTAIN SHANNON. By Coulson Kernahan. pp. 296. \$1.25.

Funk & Wagnalls Co. New York.
BIBLE SELECTIONS FOR DAILY DEVOTION. Selected and arranged by Sylvanus Stall, D.D. pp. 686. \$1.00.

Christian Literature Co. New York.
THE ANTI-NICENE FATHERS. Vol. IX. Edited by Allan Menzies, D.D. pp. 533. \$4.00.
EPOCHS OF CHURCH HISTORY. Vol. VIII. By Clinton Locke, D.D. pp. 314. \$1.50.

Thomas Nelson & Sons. New York.
AROUND THE HEARTHSTONE. By W. M. Thayer. pp. 485. \$1.50.

Longmans, Green & Co. New York.
THE WIZARD. By H. Rider Haggard. pp. 293. \$1.25.

Macmillan Co. New York.
THE PROPHETS OF THE CHRISTIAN FAITH. By Rev. Lyman Abbott and others. pp. 241. \$1.25.
THE COMPLETE ANGLER. By Izaak Walton. pp. 218. \$2.00.

Cassell Publishing Co. New York.
NOT ALL THE KING'S HORSES. By Katherine Elwes Thomas. pp. 210. 50 cents.

E. P. Dutton & Co. New York.
THE CHRISTIAN LIFE. By Floyd W. Tomkins, Jr. pp. 110. 75 cents.

Bonnell, Silver & Co. New York.
GRACE ABUNDING IN THE FORGIVENESS OF SINS. By Rev. George F. Pentecost, D.D. pp. 184. \$1.00.

Frederick A. Stokes Co. New York.
THE QUILTING BEE AND OTHER RHYMES. By John Langdon Heaton. pp. 154. \$1.00.

A. S. Barnes & Co. New York.
EXTERNALS OF MODERN NEW YORK. By Mrs. Burton Harrison. pp. 100.

C. W. Bardeen. Syracuse.
HORACE MANN. By W. T. Harris, LL.D. pp. 34. 50 cents.

PICTURES IN LANGUAGE WORK. By E. W. Weaver. pp. 110. 50 cents.

J. B. Lippincott Co. Philadelphia.
THE UNJUST STEWARD. By Mrs. Oliphant. pp. 313. \$1.25.

Henry T. Coates & Co. Philadelphia.
ELINOR BELDEN. By Lucy C. Lillie. pp. 328.

Curtis & Jennings. Cincinnati.
THE YOUNG ARTISTS. By Mary E. Ireland. pp. 291. \$1.00.

SADDLE, SLED AND SNOWSHOES. By John McDougall. pp. 282. \$1.00.

MAGAZINES.

November. ATLANTIC.—ST. NICHOLAS.—HARPER'S.—FALL MALL.—SCRIBNER'S.—LIPPINCOTT'S.

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News from the Churches

Meetings to Come.

EVANGELICAL ALLIANCE, Bromfield Street Church, Nov. 9, 10 A. M. Gospel Victories for Christ. Rev. Messrs. U. A. Dinamore, J. D. Fulton, D. D., and W. N. Brodbeck, D. D.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

EXETER SOUTH BRANCH, W. B. M., Eighteenth annual meeting, First Church, Lynn, Wednesday, Nov. 11. Basket lunch.

ANDOVER AND WEBURN BRANCH, W. B. M., Mystic Church, Medford, Thursday, Nov. 12. Sessions at 10 and 2. Basket luncheon.

INTERNATIONAL CONVENTION of Christian Workers, Louisville, Ky., Nov. 5-11.

NATIONAL W. C. T. U. CONVENTION, St. Louis, Mo., Nov. 13-18.

FALL STATE MEETINGS.

Utah,	Ozden,	Nov. 9.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 421 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the south and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 State Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1896, page 62. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. J. Forber, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplied. Careful attention is given to applications from within the State. Room 22, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Members of *The Congregationalist's* Pilgrimage are still entertaining their audiences with experiences in England, and echoes of the same Pilgrimage continue on the other side of the ocean. A correspondent from England writes, "The men of the Mayflower have seldom furnished more illustrations for sermons and speeches than since your visit revived the old scenes."

Such noble work as that just completed in a district of Wisconsin meets obstacles of varied kinds, but a chief cause of disappointment arises when the movement reaches the stage

of organization and no willing persons are found who can be relied upon to step forward and assume leadership when the organizers withdraw. Such circumstances press home forcibly the need of more of these consecrated pioneers. Then the fertile fields, however rough at first occupation, can be cultivated more highly and for a longer time, until the spirit of the laborers is so strongly engrafted into the growing members as to make them locally self-sustaining.

It was a motherly act—that of Pilgrim Church, St. Louis, in giving a farewell reception to the pastor of Compton Hill Church, which is one of the most vigorous scions of the Pilgrim stock. If all churches who object to hearing candidates would state their position as clearly and frankly as the Compton Hill, it would go far toward bringing about a reform in this matter.

A suggestion for conducting prayer meetings comes from Kansas which may prove helpful to overworked ministers and pastorless churches. Lay conferences in the absence of a preacher also find favor in the Sunflower State.

When churches unite in such a mission enterprise as a New Hampshire item describes, it is evident that the Christian spirit, which has for its end saving men, is dominant over the merely denominational.

If there must be church entertainments, we commend the "talent work" instituted by a ladies' missionary society in a State of the Central West.

"All one body we" would have been an appropriate motto for one of our theological seminaries on a certain occasion last week.

A C. E. Society of Maine has tried to do its share in bringing young people into the church.

THE COLORADO STATE MEETING.

It seemed well to the assembled pastors and delegates from the various churches that once again the association should sit within the walls of the First Church, Denver, the eldest sister of them all. If anything were needed to strengthen this feeling of pleasure it was present in the genial welcome of Dr. J. H. Ecob and his people, whose influence reaches out beyond their immediate sphere. Quietly but steadily Colorado has been reaching out after men, until now some of the best thinkers of the country are here.

The Baptist Association and the Presbyterian Synod, meeting in Denver at the same time, sent greetings to us, and one evening the Presbyterian and Congregational bodies held a union devotional meeting.

One of the strongest features of the association program was a discussion of Teaching Religion in Institutions of Higher Education. President Slocum of Colorado College made the proposition that there must be a high ideal of scholarship. Chancellor McDowell of Denver University enforced the idea, and Dr. J. B. Gregg pointed out the struggle now going on in this country between the Anglo-Saxon and Teutonic methods of education. Then Dr. Ecob gave a dramatic and solemn warning to our own country, calling attention to the fact that we are not alive to the conflict on hand, that the Teutonic ideal—the widest intellectual culture—is increasing when it should decrease. Dr. Charles Caverno spoke of the high Christian life and culture among both faculty and students of the State University at Boulder.

The women's meetings were of great interest, the presence of Mrs. H. S. Caswell of Boston adding much to their value. At different times she gave several stimulating talks. Mrs. J. H. Ecob read a paper on Tolstoi's Legend of the Three Mendicants, which was followed by discussion. Foreign missions were considered from a higher point of view than sometimes is the case. The reactionary value of them was emphasized and elaborated.

The work of home missions in Colorado received special attention. The varied and

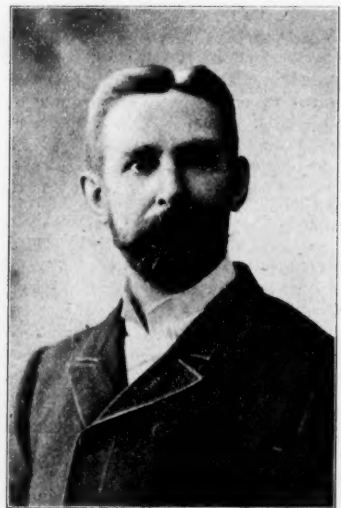
complicated duties of Superintendent Sanderson were brought out, and the comforting assurance of appreciation given him by those who have expected strong and efficient work should be an inspiration to him. The association expressed appreciation of the grand work of the Church Building Society, but requested that it consider whether an improved method of granting aid might not be adopted, the special point for consideration being the blanket mortgage which covers the amount granted and gifts secured from other sources than itself; also that on payment of the sum actually granted a release be immediately executed. Secretary Taintor expressed for the society willingness to be directed by the churches, but added that present methods were carefully wrought out of experience.

A resolution was passed expressing appreciation of the life and work of the late Rev. C. M. Sanders and the sense of loss in his death.

W. T. F.

A TRANSFER FROM THE WEST TO THE EAST.

A little over six months ago the First Church of North Brookfield, Mass., was left pastorless by the resignation of Rev. A. J. Dyer. Last week Tuesday his successor, Rev. J. L. Sewall, was formally installed in the pastorate where



REV. JOHN L. SEWALL

for a short time he has been supplying. The exercises were marked by warm cordiality, especially at the impressive reception of the pastor and his family to membership in the church. Delightful musical selections added variety to the service. The surrounding towns were largely represented at the morning and afternoon services. Dr. Nehemiah Boynton preached the sermon.

Rev. John L. Sewall was born in Lunenburg, Vt., in 1856, and lived there until 1865, when his family removed to Norwich, Vt., where he fitted for college at the local academy. He graduated from Dartmouth in 1877, and then for two years was principal of the preparatory department of Olivet College, Michigan. In 1882 he graduated from Andover Seminary in the class with President Hyde of Bowdoin, Dr. Nehemiah Boynton and other well-known pastors of New England. During his seminary course he spent a year as the leader of the mission work at the chapel of the First Church, Chelsea, Mass. After his student days Mr. Sewall held pastorates in Westminster and Milton, Vt., and was largely instrumental in organizing C. E. work in that State. In 1888 he was settled over the Church of the Pilgrimage, Plymouth, Mass., and after a year of religious journalism, assisting President Clark in the office of *The Golden Rule*, he entered the service of the Congregational City Missionary Society in St. Louis, Mo., developing a new territory in the western part of the city and organizing Central

Church, where Rev. C. S. Sargent, D. D., is now pastor. For the last three years, as pastor of the Clyde Church, Kansas City, Mo., he has been greatly interested in the development of city missionary and educational work in Missouri; he has been active in Endeavor circles in Missouri and Kansas, specially interested in the good citizenship movement and the work among the Juniors, having a society of the latter consisting of five members in his own home.

DR. BEACH INSTALLED AT MINNEAPOLIS.

Rev. D. N. Beach, D. D., who was installed pastor of Plymouth Church, Minneapolis, Minn., Oct. 27, is well known to our readers as one of the leaders among younger ministers, and his successful work at Westerly, R. I., Wakefield and Cambridge, Mass., indicates his fitness for this leading pulpit of the Northwest, where he has already won the love and esteem of his church and his brethren.

Plymouth Church was organized April 28, 1857, and from the first has taken an active interest in local affairs as well as in denominational work throughout the world. It has had in its pastors a strong line of leaders. It has steadily grown with the city until it has become one of the strongest of our faith in the country. The only missionary aid this church has ever received was a grant of a few hundred dollars from the A. M. A., and possibly this may account in part for their early interest in the abolition of slavery. The following minute is found on the church records of April 4, 1860: "The house of worship of Plymouth Church was destroyed by fire at midnight last night by the hand of some fiend in human shape in retaliation for the faithfulness of our pastor (Rev. H. M. Nichols) in the cause of temperance."

The council was by far the largest ever called in the Northwest, consisting of forty-nine churches and twenty-six individuals. Rev. H. H. Hart was moderator and Rev. T. M. Edmonds scribe. The statement of Dr. Beach was unusually full and most carefully prepared. The council adopted unanimously the following minute embodying the result of their findings:

The council called by Plymouth Church to advise as to the installation of Rev. David N. Beach, D. D., has had placed before it the usual documentary evidence of the church, church membership and ecclesiastical standing of the pastor elect. It has listened to a most full, frank statement of his religious views, alike wherein they agree with and differ from those which have been commonly received among us.

We unite in our appreciation of the spirit of Dr. Beach, the emphasis and clearness with which he has borne witness to the Trinity, the divine personality of Jesus Christ, the fatherhood of God, the sinfulness of sin and the wondrous grace of redemption. We record our assured confidence that in his preaching and living he exalts Jesus Christ as our Lord and Saviour, as the world's only hope.

We declare that the fellowship of Congregational churches, though never given without regard to the intellectual conception of truth, is not tied by them alone, but is rather given upon the spirit, temper and proportion in which views are held.

On these grounds, therefore, we advise the church to proceed with the installation and profess our readiness to assist in the same.

The sermon was preached by Prof. W. D. MacKenzie, D. D. The installing prayer was offered by Rev. Alexander McGregor. The right hand of fellowship was extended by Rev. G. D. Black. The welcome to the city fell to Rev. Pleasant Hunter, D. D., the charge to pastor to Rev. George R. Merrill, D. D., and the address to people to Rev. E. P. Ingersoll, D. D.

Dr. MacKenzie's sermon was from the text in 1 John 3: 2, 3. In a strong, forceful way he set forth in three propositions: (a) Whence

It would seem that there is eminent fitness between Dr. Beach and his environment in this busy, strategic center in the upper Mississippi Valley, where his catholicity, his spirit of brotherhood, his ideas of church unity may find scope. Perhaps not primarily as a theologian will Dr. Beach impress himself most fully upon this community, but as preacher and man living in the midst of men, striving ever to help them to see what Christ yearns to have fulfilled in them. Plymouth Church pulpit also affords an opportunity for its present incumbent to give to the community the fruits of his former activity along some lines in which he is an acknowledged organizer and leader.

J. A. S.

THE ASSOCIATION OF SOUTHERN CALIFORNIA.

The little town of Claremont with its "big" Pomona College, in being chosen as the place of our tenth annual meeting, said, "Come and see." We went, saw and were conquered. The sessions lasted through Oct. 13-15, the services being held in the college chapel.

We were welcomed in the great gospel tent where tables were spread for 150 guests to dinner, and where the pastor, Rev. W. H. McDougal, gave us a greeting. The prayer, the right words and the Spirit's presence led up to the message in the sermon preached by Rev. Herbert Lathe on the text, He Saw a Man. The discourse was an earnest plea for recognition by the church of the claims of the individual.

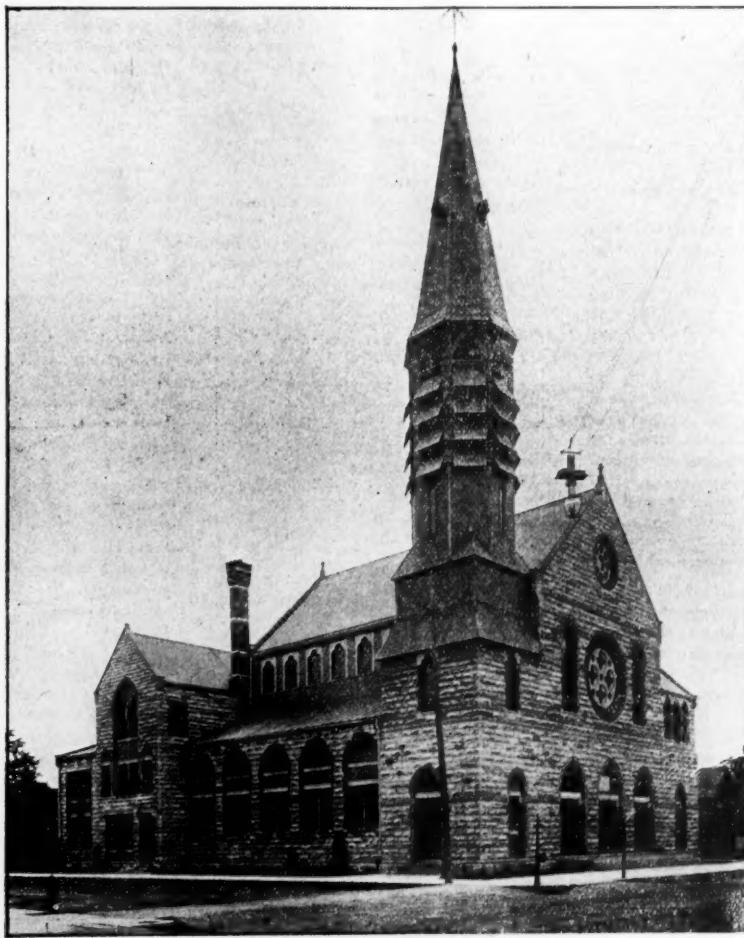
Organization was effected by the selection of Rev. L. H. Frary as moderator. The attendance was unusually large. Rev. J. K. McLean, right from the northern association, spoke greetings and reported a wonderful clearing of the religious atmosphere in that section.

A State Sunday law is again receiving earnest attention, and G. A. Gibbs, Esq., presented an admirable paper showing the legal and practical sides

of the question. A petition for the legislature will be circulated among all our churches.

The missionary Sunday school work is still under the efficient guidance of Supt. H. P. Case, who for the last ten years has been planting and nurturing such schools. During the year he formed eight new schools, with a total membership of 500. Seventy-five mission schools are upon the list. Twenty-two churches have grown out of mission schools, and in our church schools are enrolled over 7,000 members. The Congregational schools on this coast have formed themselves into an educational alliance, from which flows a deeper mutual interest.

Dr. McLean brought out a somewhat novel feature of seminary work—a two years' course for young men and women wishing to prepare for Christian work. Besides their course of study they engage in personal work and give reports of it.



PLYMOUTH CHURCH, MINNEAPOLIS.

am I? (b) Whither am I going? (c) What ought I to do?

The last four years, in common with other churches, have been especially trying to Plymouth Church. Perhaps more than any other leading church in this region this church has suffered from the financial stress. Man after man among its strongest supporters has been compelled to yield to the inevitable, and this has not only crippled the local work, but it has also kept the church from sustaining its world-wide record in generosity for benevolences. But, in spite of all this and in the face of the serious fact of being a downtown church with an uptown constituency, strong indications are not wanting that they are entering upon a new era of prosperity and power. With her well-organized home plant and her efficient missions the good work is going forward. The pastor's large-hearted, whole-souled personality is impressing itself upon the membership of this great church.

Pomona College, its needs, its worth, its growing opportunities, was foremost in all minds at an appointed time. We joined in the morning chapel worship and saw the 165 students—as fine a body of young men and women as can be seen within college walls. The Freshman Class numbers forty-five, only eight years after the college was founded. The sight inspired in our hearts a spirit of love and consecration to the interests of the institution. Somehow the \$40,000 for endowment still lacking to win the \$100,000 must come before Jan. 1.

The condition of the churches, mission and others, was brought out by Supt. J. T. Ford. Hard times have been evident, but more church debts have been paid than usual. Four meeting houses have been built, and San Diego has \$18,000 pledged for a new edifice. About 300 additions are recorded, on confession, although there have been no great ingatherings through revival effort.

A satisfactory paper upon the National Council Manual, by Rev. N. T. Edwards, led to a resolution approving that work and commending it to the churches. The subject of temperance was presented by Rev. J. R. Knodell in a pungent paper deprecating seeming apathy in the churches only a few of which have well-developed plans of action. He suggested that every church have its Anti-saloon League. The association indorsed the American Anti-saloon League.

Time fails to tell of all the other good things adequately. Rev. D. W. Bartlett presented the latest thought in regard to church provision for mutual help in poverty and sickness. The Gospel Qualification for Church Membership was clearly put; the missionary stress was pressed upon our hearts by those who feel the sacredness of the world embracing commission; and sympathy was expressed for Armenia. Almost every church has sent an offering! After voting to meet in Redlands next year and feeling the tenderness of mutual and divine fellowship, the association adjourned in the spirit of consecration to personal work for the Master.

C. S. V.

A NEW BOSTON EDIFICE CONSECRATED.

A red letter day, Oct. 27, was added to the history of the Roslindale Church of Boston, for at that time its new and commodious meeting house was consecrated to Christian work and worship. The new building is situated on Ashland Street, in the center of a residential district. It is a frame building about sixty-five by ninety feet in size. The auditorium and the chapel may be connected so as to form one large audience-room of cruciform shape, which, with the gallery, will accommodate 800 persons. The choir is placed in the rear of the pulpit, the choir-room being at one side and the pastor's room at the other. The social apartments comprise a supper-room, kitchen, pantry, cloak-room and lobbies, conveniently arranged in a high and airy basement. The building is heated by steam and is well ventilated.

The first substantial encouragement to the church to "arise and build" came in an unusual way. About six months after the church was organized the records of a small Congregational church which had been formed a generation before, but had long been disbanded, were unexpectedly placed in the hands of the pastor, Rev. R. B. Grover. A vote was therein recorded giving to the church in Hyde Park, then but recently organized, the sum of \$350, the proceeds from the sale of property belonging to the church. This vote also provided that if a Congregational church were ever organized in the community the Hyde Park church should refund the money and as much more as it would be able. A copy of the old vote being sent to the Hyde Park church, the latter responded at once with a check for \$500. This sympathetic action so encouraged the new enterprise that a lot was purchased at once after a careful selection and \$1,300 were paid down,

leaving a mortgage of \$2,000. To stimulate the church still further Mr. C. B. Botsford, a resident of West Roxbury, promised to give \$800 toward the payment of this mortgage, provided the balance could be secured within a specified time. Pastor and people set to work with a will, and the mortgage was canceled within the time appointed. Its lot thus being paid for, a subscription was started for a building fund. Mr. James Murray, a member of the church, was engaged as the architect, and now after much labor and great sacrifice, after much prayer and many hopes deferred, the church rejoices in the possession of its beautiful home.

To the building fund Mr. Botsford again subscribed \$500. Mr. John Denison and the late W. O. Grover each subscribed a like sum. Messrs. Samuel Johnson, J. H. Gray, M. B. Mason and Charles Morris have also given large amounts, and several hundred dollars were received from the Pilgrim Association of Boston Churches. The clock was placed in the tower by the city for the benefit of the community. The bell, weighing nearly 2,300 pounds and costing \$500, was the gift of



a long honored and beloved resident, the late Mr. John Pearce.

The exercises on Tuesday evening were interesting and helpful. The sermon, preached by Rev. G. A. Gordon, D. D., was uplifting. Addresses were given by Rev. Drs. E. L. Clark and Arthur Little, and Dr. P. B. Davis offered the prayer, which was preceded by an act of consecration arranged and led by the pastor. Two hymns written for the occasion were sung by the congregation. Others assisting in the service were the pastors of the Baptist and Methodist churches and Rev. Messrs. W. R. Campbell, J. B. Seabury and Joshua Coit. On Wednesday evening an informal reception was held, the entire building being thrown open to inspection. A large company of friends came to the housewarming.

With its home now completed, the church is looking forward with deep interest and prayer to a new era of prosperity. Labor and sacrifice have characterized the church from the beginning, but the Lord has been with his people and richly blessed their efforts. The church was organized Nov. 10, 1890, with the present pastor as leader. Beginning with sixty-five members, the church now numbers over 200 resident communicants.

THE NEW MEXICO ASSOCIATION.

For the first time this association has tried the experiment of holding two sessions a year, the annual gathering occurring in April. The fall meeting was held Oct. 21, 22 at Albuquerque, the "hub" of New Mexico, Congregationally speaking at least. The subjects chosen were of such character as to make the gathering more of a retreat for meditation and quickening in spiritual life than an occasion for discussing methods and transacting business.

The membership of the body is small and the attendance was less than usual, first, be-

cause the number of New West teachers has been reduced by the abandonment of one of the Education Society's academies and the temporary suspension of the other, thus decreasing the number of teachers in the territory from thirteen to seven; and, second, because the cut in the home missionary apportionment for the current year has involved the reduction of the salaries in some of the fields so that the missionaries were unable to bear the heavy expense of coming. Missionaries and teachers, isolated as they are, appreciate keenly the value of fellowship, but there are few religious gatherings of any sort in the territory except these associations, and the distances—the English-speaking churches averaging over 200 miles apart—make the assembling of the Congregational forces of New Mexico a difficult undertaking. The desire for more frequent meetings, however, has overcome many obstacles.

The topic of the first session was Service, the treatment of which aroused the central thought of the meeting. Papers were presented on Its Object and Nature by Rev. F. H. Allen, Its Field by Mrs. G. E. Birlew, and Its Motives by Rev. P. A. Simpkin. One session was devoted to the Sunday school, the subjects being: The Place of the Sunday School in the Development of the Church by Mr. H. E. Fox, Who Should Be in the Sunday School and How to Keep Them by Mr. J. C. Speers and The Relation of the Teacher to the Success of the School by Prof. C. E. Hodgkin. These papers drew out an interesting discussion, in which the responsibility of teachers was frequently emphasized and a high ideal set for them. The Christian Leader formed the topic of another session, with papers on Elements of Success by Rev. E. H. Ashmun, The Christian Leader in Business by Mr. K. A. Snyder, and The Christian Leader's Temptations by Miss I. L. Frost. The sermon was preached by Rev. F. H. Allen, followed by the Lord's Supper.

The experiences of the missionaries and teachers given in the closing session were exceedingly interesting and sometimes thrilling. Home and foreign missions are intermingled in this territory, the Mexican work presenting all of the difficulties and most of the sacrifices faced by those who have crossed the seas.

E. H. A.

FROM CANADA.

Among the Churches.

October is an unusually active month in Canadian Congregationalism. The resignations of Rev. John Morton at Hamilton and Rev. W. B. Forbush at Yarmouth are both greatly regretted. Mr. Morton faithfully served the church at Hamilton for fifteen years, and now retires by reason of severe family affliction, while Mr. Forbush proved himself, during his short stay in Canada, to be an enthusiastic and progressive worker. His Canadian friends wish him continued success across the line. The other side of the picture presents the termination of a long vacancy at Zion, Toronto, by the settlement of Rev. Horace Peckover of Kingston, Jamaica; the opening of the church edifice at Westmount, Montreal, on Oct. 25; the reopening of the Embro edifice on the same day after extensive repairs; and most successful special services at Calvary, Kingston, conducted by Rev. A. W. Main.

The Montreal Club.

On the eve of October the Montreal Club called a special meeting for the purpose of welcoming Mr. J. Wycliff Wilson, one of the directors of the Congregational Colonial Missionary Society, who is now making a tour round the world. Addresses were delivered by Rev. Messrs. E. C. Evans, D. D., Principal Barbour, D. D., Professor Warriner, M. A., and E. M. Hill, M. A., and by Messrs. J. R. Dougall, Charles Cushing, C. R. Black and C. T. Williams. Rev. Dr. Williams of San Francisco and Mr. Pratt of Minneapolis were also present and gave interesting addresses. Mr.

Wilson, in responding, assured the club of the continued interest of the society which he represented in Canadian work, and it is generally believed that what he saw and heard while in Montreal will result in more practical sympathy from English friends on behalf of the churches of the Dominion.

The College Opening.

Two days after this gathering of the Montreal clubs was the opening of the Congregational college in the same city. Mr. J. R. Dougall, chairman of the board, presided, and in his address made mention of the fact that the coming session would be specially important because of the resignation at the close of Principal Barbour. An interesting review of the work of the college was made by Professor Warriner, who also spoke with much encouragement upon the present outlook of the institution. Rev. William McIntosh of Ottawa then followed with the annual address, which was a strong appeal for an efficient, well-trained spiritual ministry. The students are now hard at work, and, in harmony with Mr. McIntosh's earnest advice, are making good use of their time.

Endeavor Rally at Ottawa.

Interest was next transferred to Ottawa, where there was held in connection with the Dominion Christian Endeavor Convention a splendid Congregational rally. Apart from this gathering, it is interesting to note the important places that Congregationalists had in the meetings and on the program of the general convention. Three presidents of provincial unions—Rev. Messrs. A. F. McGregor from Ontario, W. T. Gunn from Quebec and J. W. Cox from the Maritime Provinces—were in attendance, while Rev. Messrs. E. M. Hill, William McIntosh and H. J. Horsey, and Messrs. J. R. Dougall and C. J. Atkinson were prominent in different meetings. Nor should it be forgotten that the visit of the delegates on the conclusion of the convention to Aylmer, the birthplace of Rev. Francis E. Clark, was to Congregational ground that is now known the world over. It is not surprising, then, that the rally was marked by enthusiasm, and that the speeches and addresses were of a high order. One significant fact of the rally was the address of Rev. William McIntosh, which referred to The Model Church as ably outlined by a Methodist minister at the convention, and pointed out that such a church was possible of realization only under the Congregational polity.

Convention at Melbourne.

Melbourne next became the center of attraction when the Quebec Branch of the Woman's Board of Missions met in annual convention. The first paper by Mrs. W. H. Abbott of Lennoxville, on Missionary Kindergartens, was followed by a discussion in which Miss James told of the good work carried on by kindergartens in Chicago, and Miss Dougall urged such institutions for the churches. Mrs. Cross of Melbourne read a paper on the work of Mrs. Judson in India, and in the evening another paper on Do Missions Pay? was read by Mrs. Sanderson for Mrs. Miner of Granby. Miss Dougall followed with a splendid address on Modern Phœbes. Before taking up the election of officers on the second morning, Mrs. Brown of Montreal read an appropriate paper on Advantages and Disadvantages of Permanent Officers. Three other papers were given during the day by Miss Richardson, Miss James and Mrs. Stockwell, and in the evening a Review of Rev. W. T. Currie's work in Africa, an address by Miss James on Mission Work in Chicago, and a Question Drawer brought a very successful convention to its close.

Toronto's District Association.

Toronto, a few days later, became the center of Congregational interest when the district association of that locality held its regular quarterly meeting with the Parkdale Church. An emphatic resolution was placed on record asking churches not to concur in the ordina-

tion of men not possessing scholastic attainments, while vacant churches were asked to consult the credential committee, so that they may, in a measure, be guarded against men who are not properly recommended. The association authorized this committee to do service for the churches similar to that which is given by the Massachusetts Board of Supply. The evening meeting was taken up with the consideration of foreign mission work. Rev. T. B. Hyde, president of the Evangelical Association, which is carrying on undenominational work in South America, spoke earnestly on the needs of that country, and was followed by Rev. Horace Peckover, who spoke on the West Indies, and Lieutenant-Colonel Elliott, who spoke on China.

J. F. G.

THEOLOGICAL SEMINARIES.

Bangor.

Dr. A. P. Foster of the American S. S. Union addressed the students Oct. 27.—At the County Conference held at Frankfort, Oct. 27, 28, B. A. Lucas, '97, preached the sermon and F. A. Farren, '97, opened one of the topics for discussion.—The Middle Class have entered upon their regular work in Neander's Church History.—The Seniors are now engaged in preaching before the class, subject to the criticism of the instructor and students.—The faculty, students and friends attended a pleasant reception at the home of Professor Ropes, Oct. 30.

Andover.

The seminary suspended work Oct. 21, 22, and nearly all the students attended the A. M. A. meetings, many acting as ushers.—Mr. E. C. Partridge of the Middle Class read a paper, Oct. 26, at the meeting of the Students' Missionary Union in Boston.—Dr. C. C. Torrey is appointed Hyde lecturer on foreign missions for the present year, Pres. W. J. Tucker, D. D., as Stone lecturer on the relation of Christianity to social sciences and Rev. Alexander McKenzie, D. D., as lecturer on pastoral theology.—The spring recess is to be given up and the summer vacation lengthened.—A special class in church history meets with Professor Smyth Monday evenings.—Professor Hincks is seminary preacher for the month of November.

Hartford.

The entire faculty and student body of the seminary, with but few exceptions, took part in the sound money parade last Saturday. President Hartranft led the seminary forces.—Rev. Dr. Brand of Oberlin spoke in chapel last week concerning the Christian ministry.

Yale.

Reviews were read in the class in systematic theology last week on Ryle's Early Narratives in Genesis and Clarke's Outlines of Christian Theology.—Among the special lectures during the week was one on National Problems of Education: A Comparative Study, by Hon. G. W. Ross, minister of education in Canada, and one on Medical Missions, by Dr. F. A. Kellar.—The Leonard Bacon Club debated the question, Resolved, That the United States Should Adopt the Free Coinage of Silver At a Ratio of 16 to 1. The discussion was earnestly participated in by students and faculty.—In the class in sociology a review was given of Hoffman's Race Traits and Tendencies.—Elective classes have been organized in rhetoric under Professor Brastow, in the wisdom literature and in a critical study of Chronicles by Professor Curtis.—Exercises in class and division preaching for criticism are held by the Senior Class four times a week.

Oberlin.

Mr. and Mrs. E. J. Goodrich recently gave a pleasant reception to the students and faculty.—Prof. J. F. Berry, in charge of the English course, is this year conducting the teacher's class of the First Church Sunday school.—The seminary has been greatly profited by a visit from Rev. G. E. Albrecht of the Japan mission, who was graduated from here in 1882. He spoke briefly at the regular preaching exercise Wednesday afternoon, and Thursday evening he addressed a large audience in the Second Church, both churches giving up their prayer meetings for the purpose. He showed that the excellencies as well as the defects of the Japanese character call for the continuance and redoubling of missionary effort.

Chicago.

The following members of the Junior Class met the requirements in the written examination in Hebrew on entering the seminary, entitling them to prizes of \$50 each: R. W. Gammon, Thomas Gray, H. M. Greene, E. B. Kent, James Mullenbach, F. P.

Strong and J. G. Wade; Vaclav Prucha, a Bohemian, takes the first prize of \$100.—There are now 14 graduate students in the seminary.—Wednesday the seminary football team played a tie game with the team of the Central Y. M. C. A.—Thursday afternoon Professor Paeth addressed the conference of faculty and students on the Imitation of Christ.—Two Norwegian students have recently arrived from Finland, a captain and mate. On the voyage to America they were instrumental in the conversion of eight persons.—Sunday Professor Taylor addressed the students at the University of Michigan.

CONFERENCES AND ASSOCIATIONS.

MASS.—Middlesex South Conference met in South Framingham, Oct. 27. Topics were: Religious Forces in New England Religious Thought: (1) Unitarianism, (2) Methodism, (3) Modified Congregationalism; The A. M. A. Convention; The Y. P. S. C. E. Convention; The Outlying Districts: (a) The Problem; (b) The Solution. Dr. S. E. Herriek preached.

Taunton Conference held its fall meeting in Assonet, Oct. 28. Rev. E. L. House preached a sermon on The Pulpit and the Pew. The work of the Sunday School Society was presented by Rev. J. L. Kilbon. The topic for the afternoon was The Value of the Church. There was a good attendance, and the meetings were interesting and helpful.

Worcester Central Conference met in Worcester at Piedmont Church, Oct. 21. How can the Members of the Church Secure and Maintain a Revival? was the theme in the morning. Rev. Benjamin Dodge gave an account of 12 years' work in Tennessee, Rev. C. L. Shelton presented the Problems of the Home Missionary Society and D. L. Moody spoke on How to Reach the Non-church-goers. In the evening Mechanics Hall was packed with an audience of 2,500 persons. Mr. Moody presented the work of the colporteur library and gave an impressive address on The Christian With Power, or the Holy Spirit.

ME.—South Paris entertained Oxford Conference. The churches were well represented. Sermons were preached by Rev. Messrs. P. E. Miller and Arthur Varley. The topics were, The Citizen of the Kingdom, Individual Responsibility to the Church, Responsibility of the Church to Direct Public Opinion, Home and Its Rivals. Rev. Francis J. Marsh spoke for the Sunday School Society and Dr. J. L. Jenkins gave an address on A Modern Congregationalist in the Modern World.

Cumberland Conference held a spirited meeting at Yarmouth, Oct. 28. The principal topics were: How to Enrich Parish Life, The Pastor's Responsibility to His Parish, Responsibility of Parish to Pastor, Present Conditions and Needs, and Future Prospects of the Sunday School. The evening session was given to an address by Rev. Dr. J. L. Jenkins on Modern Congregationalism in a Modern World. Rev. I. A. Flint preached the sermon.

CT.—Fairfield East Association met in Redding, Oct. 27. Fourteen of its 16 churches were represented. The morning session was given over to a report from the churches and an account of The Congregationalist's Pilgrimage by Rev. E. K. Holden. Dr. W. A. Robinson of Middletown, N. Y., was also present and spoke further concerning the Pilgrimage. In the afternoon Rev. E. G. Fullerton preached a sermon and a discussion was held by four laymen on The Ideal Minister.

PA.—Northwestern Association met at Meadville, Oct. 5, 6. Sermons were preached by Rev. Messrs. J. B. Davis and A. H. Claflin. The subjects were: Is Congregationalism a Prophetic Polity? The Duties of Congregationalists, The Duty of Prayer, Christian Character and How to Interest Non-Church-Goers. During the sessions the veteran missionary, Dr. W. A. Farnsworth, was present and gave an inspiring address. The itinerating apostle of the Sunday school, Dr. W. A. Duncan, was present and gave an eloquent address.

Wyoming Association met at Plymouth, Oct. 20, 21. The opening subject, Responsibility, was considered under: What God Has Done for Man, What Man Must Do to Be Saved, What Man Must Do with His Christian Life. Other topics were: The Armenian Problem, and The Missionary Societies and Their Work. The sermon was preached by Rev. J. C. Handy on Who and What Is Jesus?

IND.—Central Association held its annual meeting, Oct. 27, 28, in Terre Haute. The sermon was by the retiring moderator, Rev. O. D. Fisher. Topics were: The Church: as related to the individual, the family and the State, Strategic Relations of Home Missions and Co-operation Among the Churches. The various benevolences were represented and the women had an hour in mission work. Reports from the churches showed growth. Fourteen churches, led by Kokomo and Anderson

in the eastern part of the State, received letters of dismission to organize a new association. C. E. Greve and G. K. Miller were approbated to preach.

ILL.—Springfield Association met at Pana, Oct. 20, 21. The sermon was by Rev. W. C. Miller. Papers were on The Holy Spirit as a Factor in Religious Work, The Six Macedonias, and Rescue of the Sabbath. The experiment of an associational missionary is to be tried, and Dr. J. B. Fairbank will act in that capacity. The woman's hour was an interesting feature. Representatives were present from eight societies, and papers were read on the educational work of missionaries, medical work and evangelistic work.

WIS.—Beloit Convention met in Platteville, Oct. 27, 28. Leading topics were: Has the Church a Special Message for This Age? The Minister's Relations to Political, Social and Industrial Questions, Characteristics of a Living Church, Responsibility of the Church for the Evangelization of the Community, The Christian Academy, The Christian Endeavor Society and the Church.

KAN.—Northern Association met at Fairview, Oct. 13, 14, holding one of the best meetings in its history. The topics, Christ and the Twentieth Century, The Golden Harvest Fields, The New Testament and How to Study It, elicited much interest. Home and foreign missions were earnestly considered. Superintendent Bush spoke on Progressive Sunday School Work.

EASTERN Association met at Kanwaka, near Lawrence, Oct. 20, 21. Rev. J. B. Adkins preached the opening sermon. The topics, A Richer Spiritual Life, Christian Fellowship and Christian Endeavor Work, received thoughtful consideration. The work and needs of several of the benevolent societies were presented, and Pres. G. M. Herrick spoke effectively on Christian Education. The evening session closed with a fellowship meeting led by Supt. L. P. Broad, and the impression of the closing moments when the audience rose while President Herrick and Dr. Cordley prayed for a fresh anointing of the Holy Spirit will not soon be forgotten.

S. D.—The annual meeting of the Plankinton Association was held at Armour, Oct. 20, 21, with good attendance. Topics were: Duty of the Churches to Scattered Communities, Is the Higher Criticism of the Bible Compatible with Spirituality? The Modern Spirit, Acquaintance with Christ, Duty of the Hour in regard to Prohibition, The Congregational Idea of Missions—this last being discussed in its various departments. An excellent report was made of Ward Academy.

The Northern Association held its thirteenth annual meeting at Faulkton, Oct. 27, 28. Rev. Frank Mitchell and his people, always hospitable, abounded in thoughtfulness for the comfort of their visitors. The practical, yet inspiring, sermon was preached by Rev. J. G. Haigh. Questions relating to different phases of S. S. work, and the Attitude and Duty of the Church and Individuals Toward It, were discussed. Hard Times and Home Missions, viewed from the standpoints of the society and the church; Temperance, and the Prohibition Amendment to be voted on Nov. 3; Can the Church Supply the Demand for Club and Fraternity Life? with other questions, gave special interest to this meeting. It closed with a presentation of the needs of Redfield College by President Patch, and an able paper on The Bible and Literature, by Miss E. M. Avery, one of the students.

CAL.—The Upper Bay Conference held a delightful autumn meeting at Crockett. Nearly every church within the two counties comprising the conference was represented. Aside from interesting discussions by members of the body, addresses were made by Prof. R. R. Lloyd on The Relation of the Great Doctrines of the New Testament to Each Other, and by Dr. J. K. McLean on The Relation of the Seminary to an Educated Ministry. The causes of home and foreign missions were also presented.

CLUBS.

MASS.—The Fall River Club met in the chapel of Central Church Oct. 28. The address of the evening was by Rev. J. L. Barton, D. D., on New Japan and Its Relations to Christianity. Ladies' night was celebrated and the attendance was good.

N. Y.—The Brooklyn Club at its first meeting of the season observed ladies' night with a good attendance. The topic was: What Is a Congregational Club For? and it was opened by a brilliant address by Hon. S. B. Capen of Boston. Other speakers were ex-Pres. S. S. Marples of the New York Club, Mrs. William Kincaid and Dr. Meredith.

MINN.—The Minnesota Club met at Plymouth Church, Minneapolis, Oct. 26, for one of the most successful gatherings yet held. The attendance was large and the various sections of the State

were well represented. The leading address of the evening was by Prof. W. D. MacKenzie, D. D., of Chicago Seminary on Christianity and National Virtue. It was a clear and able setting forth of the supreme mission of the church in conquering the world for Christ. This is Professor MacKenzie's first visit to the Northwest. Short addresses were made by Pres. H. C. Simmons of Fargo College, John Willis Baer and others.

THREE NOTEWORTHY ANNIVERSARIES.

The North Church, Springfield, Mass., celebrated the 50th anniversary of its organization last week Sunday with special exercises. The pastor, Rev. F. B. Makepeace, preached a historical sermon, calling forth the heroism of the early founders and stating that the charter members numbered 22, an equal number of men and women. The first pastor was Dr. R. H. Seelye, and others were Rev. Messrs. James Drummond, L. C. Seelye, D. D., R. G. Greene, during whose pastorate the present beautiful stone edifice was erected, Washington Gladden, D. D., and Charles Van Norden. Mr. Makepeace was called to the pastorate Oct. 6, 1888, and began work two months later. During those two months the last payment was made on the church debt and the society stood free for the first time in 40 years. The present pastorate has been one of success and growth, and today the church is one of the leaders in the city and vicinity. The evening service was a union meeting with South and Memorial Churches. Dr. Gladden gave the principal address, and words of greeting were given by Rev. F. L. Goodspeed of First Church and Rev. Dr. J. L. R. Trask of Memorial Church, the daughter of the North Church. Monday evening literary exercises were held with addresses by several of the city pastors and by Dr. Seelye.

The celebration of the 75th anniversary of Trinitarian Church, Taunton, Mass., last week Sunday was an occasion of interest in the church life of the city. In 1821 the church separated from the old First Parish, now Unitarian, which dates back to 1639. During these 75 years the Trinitarian Church has been the mother of three other churches and it has had but five pastors. The present pastor, Rev. S. V. Cole, preached the anniversary sermon and was assisted in the morning service by Dr. S. M. Newman, of Washington, an ex-pastor, and Dr. S. H. Emery, who participated in laying the corner stone of the present stone edifice in 1851. The dedication of the memorials, which the church has placed to its first two pastors, formed a special feature of the occasion. They consist of a glass mosaic tablet, the first of its kind to be placed in any New England church, and of a three paneled window in the apse containing a life size figure of the Good Shepherd with the vine and passion flower on either side gracefully entwined on crosses. Both the men thus remembered died in the service of the church—the actual pastorate of the one covering but eight months and that of the other extending over 45 years. On Sunday evening reminiscences of the early history of the church were heard from several members of the congregation. The celebration concluded with a reception and banquet Monday evening, at which Dr. Newman and the only other living ex-pastor of the church, Dr. H. P. DeForest, of Detroit, gave addresses, the former on Congregationalism and the latter on The Church of the Future. Responses by the pastors of sister churches and others were also given. The fine weather, large attendance and enthusiastic interest helped to make the celebration memorable.

The church in Goffstown, N. H., celebrated the 125th anniversary of its organization Oct. 30, successfully carrying out the attractive program which had previously been arranged. The attendance completely filled the house. The historical address was by Hon. Samuel Upton and was a replete compilation of interesting facts. During this time twelve pastors have served the church. Rev. H. H. Wentworth is the present pastor, who has served since June, 1892. The church has been remarkably fortunate in its calls to the pastorate and the accessions on confession have been many during each term. For the first ten years the Presbyterians, who chiefly occupied the south part of the town, were united with the Congregationalists, but preferring complete independence they finally withdrew. In 1801 a plan of union was again effected, but continued only five years, when a final withdrawal occurred. Addresses at the exercises were made by Rev. Messrs. S. L. Grondin and W. R. Cochran and by the Methodist and Baptist pastors in town. Letters from two former pastors were read. On Sunday morning, Nov. 1, an anniversary sermon was preached by the pastor. The musical program was attractive. The exercises throughout were of such a character as to make the occasion a red letter day in the history of the church.

NEW ENGLAND.

Boston.

Rev. I. J. Lansing read at the Ministers' Meeting an address entitled, Do the Capitalists Rob or Raise the Laborers? This was one of a series upon the general subject of Work and Wages which Mr. Lansing delivered some years ago. He considered the definitions of the words "capitalist" and "riches," and referred incidentally to the character of those who are usually found declaiming against capital and the wealthy. He affirmed that wealth, by its distribution in the business, personal expenses and benevolences of its possessor, is of great benefit to the laborer, and said that until the ability and talent of men can be regulated by legislation it will be impossible to determine by law the amount of material possessions which they shall have. Wealth is not a supreme good, although the right use of it is a supreme duty, but it is one of the agencies for human welfare which God has intrusted to some men to be used for the good of their brother men.

Massachusetts.

WEST NEWTON.—Second has just observed its 115th anniversary, with appropriate services, in connection with its annual fellowship meeting, the two combined proving an occasion of exceptional interest to all present. The usual roll-call was read by the pastor, Rev. Dr. T. P. Prudden, receiving welcome response from resident and non-resident members. For the last two years the membership and benevolent record of the church has exceeded that of any previous year in its history. Last Sunday 13 new members were received, eight on confession.

SOUTH MEDFORD.—Union. Out of the twenty-six possible delegates to the council which met Oct. 28 to install Rev. Isaac Pierson, 23 were present to enjoy the specially interesting exercises. The sermon was by Dr. C. H. Daniels and the prayer by Rev. H. H. Leavitt.

SOUTH ACTON.—Nine members were received into the church at the November communion. The young people, under the direction of the pastor, Rev. W. R. Buxton, are thoroughly organized and deeply interested. Rev. Dr. Cyrus Hamlin, who has many friends in this place, recently spoke in the church with great acceptance on the work of the American Board and the slaughter of the Armenians.

MERRIMAC.—First. The annual meeting and roll-call was held Oct. 21. All bills are paid and a balance remains. A debt of \$1,477 has been cleared, monthly payments of all accounts is made the rule, and the missionary contributions are largely increased. There were 167 responses, and letters from three former pastors were read. The church enters upon the fifth year of the present pastorate under favorable circumstances. During the past four years the church has been incorporated, a new bell placed in the tower, a new carpet laid in main audience-room, extensive repairs on meeting house and parsonage, a debt of long standing removed, 86 names added to roll of membership, 72 on confession. Rev. G. L. Todd is pastor.

EASTON.—Evangelist C. L. Jackson has just completed a successful two weeks' series of meetings with this church. An encouraging feature of the work is the large number of men who have expressed a determination to live a Christian life.

WORCESTER.—The 21st annual meeting of the Worcester County Branch of the Woman's Board of Missions was held Oct. 29, in Pilgrim Church. Over \$5,246 have been turned over to the mission board, but for the first time in the 21 years there is a deficit from the amount pledged, in this case of over \$700. It was proposed to apportion this to be raised among the local auxiliaries. Mrs. Clark reported the foreign field and Miss Tuttle the home field. Mrs. Capron, Dr. C. H. Daniels and Dr. Alexander Lewis were the main speakers. Mrs. Orlando Mason of Winchendon was re-elected president. Union. Rev. J. E. Tuttle expects to begin his pastorate the last Sunday in November.

SPRINGFIELD.—First. Officers have been elected for the ensuing year, among them Milton A. Dixon for Sunday school superintendent at a salary of \$1,200. The net proceeds of the recent Puritan fair given by the ladies was \$1,335.—Park. A normal training class has been formed, with Mr. Charles Jacobus, late principal of the high school, as teacher. Meetings are held Thursday evenings before the prayer meeting.—Eastern Avenue. The pastor, Rev. R. H. Bosworth, gave a report of the convention of the Institutional Church League last Sunday morning and advocated the adoption of some of the institutional methods in the local church.

STOCKBRIDGE.—The regular fall meeting of the Berkshire Branch of the W. B. M. was held Oct. 22. A large number of delegates from various auxilia-

ries was present. Miss A. B. Child was present and gave an address. Dr. Dodd, formerly of China, also spoke. Contributions reported since last June amounted to \$449.

WILBRAHAM.—Rev. M. S. Howard has just preached his 28th anniversary sermon, after the longest pastorate but one of any in the county.

WEST WHATELY.—The dedication of the chapel was carried out successfully last week Wednesday. The sermon at the morning session was preached by Rev. Eugene Frary, the first pastor at the chapel. At the afternoon session Rev. Mr. Watkins gave the address. The work has grown steadily and by the persistent efforts of the people interested has attained its present prosperity. Rev. J. A. Betcher now ministers here in connection with work in Williamsburg.

Home missionary rallies were last week the order in southern Berkshire County. On Thursday at Sheffield and on Friday at Great Barrington the officers of the State society were present, and by speech and stereopticon kindled the interest of large congregations in this part of missionary endeavor.—Rev. J. L. Maile of the C. E. S. is in the county speaking in the interest of Whitman College.

Maine.

ELIOT.—The death of an earnest worker, Miss Grace Libbey, was a severe blow to this church and has already resulted in renewed consecration on the part of the entire church. One conversion has followed and four other young people been led to a desire to unite as active members of the C. E. Society. Eight young persons and one older one have begun a new life.

PORTLAND.—Evangelist D. L. Moody preached five powerful sermons in City Hall and Second Parish Church, Oct. 24-26, to immense audiences. Through Sunday evening could not get access to the hall. These services were under the auspices of the Y. M. C. A. The city churches for the most part gave up their Sunday evening services.

BANGOR.—Central Club course of lectures arranged by Dr. G. W. Field begins Nov. 7, and includes Prof. John Fluke, Mrs. Livermore, Professor Chapman, Dr. Grace Kimball, Dr. E. P. Barker, President Butler and others.

BREWER.—Neighborhood prayer meetings, which have been a useful means of grace in the past, are again established. The accessions to the church the past year have been 20, 18 of whom were C. E. members.

SKOWHEGAN.—Active preliminary work is in progress for the coming of Evangelist Gale in November. Cottage prayer meetings in several neighborhoods are proving helpful in deepening interest.

BOOTHBAY.—The young people have organized a guild. Recreation, musical and literary features divide the time of each meeting.

Mr. F. H. Baker of the Senior Class, Bangor Seminary, will supply in Lincoln every other Sunday this winter.—A new pulpit set was dedicated in Minot Center last week.

New Hampshire.

EXETER.—The two Congregational churches in connection with the Baptist and Methodist have united in a new mission movement at the "west end," the most rapidly growing part of the town and about a mile from all the churches, which gives promise of good results. A new, conveniently located and attractive hall has been secured, with a seating capacity of 250 for the Sunday and such other services and activities as may be deemed necessary for the proper cultivation of the field. The enterprise was formally inaugurated with appropriate and attractive services Oct. 15, with an attendance testing the utmost capacity of the hall. A reading-room will for the present be open two evenings in the week, and will be supplied with such wholesome reading matter as friends of the movement may contribute. Other facilities will be added as there is need and opportunity. The need of some such mission enterprise had long been felt, and the time seemed opportune. The several pastors will alternate in conducting services Sunday afternoons.—Nearly \$200 was raised by the First Church from an attractive harvest festival.

DEERY.—First. During the last year the Ladies' Benevolent Society has raised \$500. Of this sum \$100 were contributed for the Howard Roll of Honor, \$50 for a jubilee share in the A. M. A. as a memorial to the late Miss Mary F. Pinkerton and \$66 towards paying the debt of the American Board, devoting the remainder to home work.

DUBLIN.—The services of Rev. E. B. Burrows, editor of the *Congregational Record*, have been secured for the coming winter and he has moved on to the ground. It is hoped results will be so encouraging as to insure regular and permanent services.

Rhode Island.

PROVIDENCE.—The late Mrs. C. J. Wheeler left \$65,000 for missionary purposes. Among the bequests are \$2,000 each to the Home Missionary Society, the American Board, the Woman's Home Missionary Association, the Church Building Society and the Rhode Island ministerial fund.

Connecticut.

HAMPTON.—The repairs on the edifice are now completed and the new renovations and fittings present a pleasing appearance. The walls have been tastefully decorated, the galleries painted and the seats refinished and a new desk put in. The roof has been reshingled and the spire repaired and painted. The Ladies' Aid Society has been working two years to get the necessary funds to carry out the work, and it is all paid for.

NORWALK.—First. The 21st anniversary of the marriage of Rev. and Mrs. T. K. Noble was pleasantly marked by the gift of a beautiful oil painting from the ladies of the church and a profusion of exquisite flowers from the young people of the C. E. Society. This society has recently collected nearly \$1,000 for re-roofing and re-painting the edifice.

NEW HAVEN.—At the weekly Ministers' Meeting, Nov. 2, The Present Status of Congregational Missions was discussed by Prof. G. E. Day, D. D.—Howard Avenue. The pastor, Rev. W. J. Mutch, is giving a series of Sunday evening sermons on Bunyan's Pilgrim's Progress, illustrated by stereopticon.

NORTH WOODBURY.—North. The 25th anniversary of Rev. J. L. R. Wyckoff's installation was observed Oct. 19. Addresses were given by Rev. J. A. Freeman, pastor of the "mother church" in Woodbury, and by the Methodist pastor; also by Rev. Drs. Joseph Anderson and J. G. Davenport.

MIDDLETOWN.—First. Mr. W. F. Whittemore of Boston, being the guest of the pastor, Rev. A. W. Hazen, spoke to the congregation on the evening of Oct. 18 concerning *The Congregationalist's* recent pilgrimage to England and Holland. His finished and graphic sketches delighted all his hearers.

OXFORD.—Rev. L. P. Armstrong has just closed two years of earnest work here to accept the pastorate of Cuyler Chapel, Brooklyn, N. Y. Although he has been pursuing his course at Yale Divinity School he has given much care to the work here. He was ordained Oct. 22.

WINSTED.—First. By earning \$1 apiece and giving an entertainment, at which descriptions of the ways of earning the money were given, the women have raised \$175 towards the building fund for the new house.

WATERTOWN.—Rev. Robert Pegrum recently completed seven years' service as pastor. During that time 110 new members have been added, a large share of them on confession.

The Brooklyn church and society have decided by a unanimous vote for incorporation.—The missionary box which the women of the Windham church have been preparing for several months has been sent to the Western frontier.—A much needed improvement in Winchester is the new heater just put in.

MIDDLE STATES.

New York.

NEW YORK.—Manhattan. The first communion service was held Nov. 1, when 125 persons joined in the covenant. Ten of these made their first public confession of Christ. Four adults and two children were baptized. The deacons of the church were set apart for their office, Rev. M. J. Drennan and Rev. S. Bourne assisting the pastor in the laying on of hands and Dr. H. A. Stimson offering the prayer of consecration. A large audience was present and the whole service was exceedingly impressive. The Sunday school is growing rapidly, and Dr. Hervey has begun his work by inaugurating three classes for the training of teachers.

New Jersey.

ORANGE.—Valley. On the 35th anniversary of the church and the sixth of the present pastorate of Rev. C. A. Savage a neat volume was published and has just come to hand. It contains an account of the celebration, the historical address and two sermons by the pastor, besides reviews of the former pastorates and numerous cuts of the pastors, edifice and parsonage.

Pennsylvania.

KANE.—Collections have been taken for all the denominational societies this year and a monthly collection in the Sunday school for missions. The new parsonage was opened to the public with a "souvenir supper," Oct. 9. Rev. C. J. Jones is pastor.

EBENSBURG.—The church reports 32 accessions to

the church membership, and \$8,000 spent in remodeling the church and purchasing a new pipe organ. Rev. R. S. Jones is pastor.

CENTERVILLE.—This church has paid the passage of an Armenian family to this country. The benevolences are being well maintained. Rev. A. L. Chase is pastor.

PITTSFORD.—Welsh reports 10 accessions recently to the membership, and increasing interest along all lines. Rev. D. M. George is pastor.

THE SOUTH.

Georgia.

ATLANTA.—First. The evening services are being unusually well attended, interest centering in a series of sermons by the pastor on the gospel applied to home life. A new system for raising church funds increases contribution. Fifty dollars have been subscribed to the A. M. A. Jubilee Fund. Prof. B. T. Washington has just delivered a notable address here on Industrial Force.—Central. Rev. R. V. Atkinson is preaching a series of sermons on practical topics. This church includes in its membership some of the most substantial citizens of the city.—Pleasant Hill. This church has had the misfortune of losing its house of worship by fire, but is temporarily worshipping in a hall. The new pastor is Rev. Mr. Jansen.—Duluth. The residence of the pastor, Rev. W. F. Brewer, was consumed by fire recently.

MCINTOSH.—Midway. A week's series of meetings resulted in developing much interest in the community and in the addition of 15 persons to the church. Rev. J. A. Jones, the pastor, was assisted by Rev. Messrs. De Moud and Macklemore.

THE INTERIOR.

Ohio.

CLEVELAND.—Union. The decennial celebration closed Oct. 16, after nearly a week's observance. The services held after Sunday, a day of general review, had special reference to the Sunday school, C. E. Society, the women, the church prayer meeting and fellowship. Among those present taking prominent parts were President Thwing, Dr. E. W. Lewis, Dr. H. A. Schaffner, Dr. J. G. Frazer and Secretary McMillen. Rev. C. H. Lemmon is pastor.

Illinois.

ROCKFORD.—First. The pastor, Rev. W. W. Leete, who was a member of *The Congregationalist's* Pilgrimage last summer, is now reproducing this trip by means of the stereopticon for the benefit of his congregation. A course of four lectures are in progress on the general theme, Europe Seen Through an American Stereopticon.

Indiana.

INDIANAPOLIS.—Mayflower is increasing its efficiency in work for young people. The Sunday school is in a growing condition, and the Boys' Brigade is doing exceptionally well. Rev. John W. Wilson is pastor.—People's. The young people "planted" in the spring about 100 nickels. About \$200 is the harvest—a surprise to everybody. The money is additional to ordinary receipts and is being used to put new art windows in the basement and toward other needed repairs.—Brightwood continues in a revival interest under the earnest evangelistic preaching of Rev. C. E. Grove. About 50 conversions have been reported since June 1, and 25 persons have been added to the church. Only the usual church services are held, supplemented by cottage prayer meetings.

FORT WAYNE.—Plymouth has arranged a "brotherhood of men" after the plan of the Westminster Brotherhood, the name being changed to Plymouth. During the year 131 new members have been received, 96 on confession. More than \$4,000 have been received for all purposes. The debt on the new edifice is being gradually eliminated.

Michigan.

DETROIT.—Fort Street has made arrangements for holding neighborhood prayer meetings. The whole parish is divided into 12 "tribes," each to work in its own vicinity. The plan gives promise of usefulness.—Mount Hope. A Men's Auxiliary has been organized to carry out the duties of a Men's Sunday Evening Club. It pledges aid to all the agencies of the church.—People's states as part of its qualifications for church membership the clause: "All persons subscribing to the financial support of the church are associate members, and are entitled to vote on all business questions."

BENZONIA.—The church is pleasantly settled down to work. Rev. H. S. Mills is pastor. The college starts out for another year with an enrollment of double that of any previous autumn term. The prospects are brighter than formerly, under President Rodgers.

GREENVILLE.—Last week Sunday the pastor, Rev. A. M. Hyde, preached his annual sermon. In two years 235 persons have joined the church, 208 on confession. The attendance at Y. P. S. C. E. meetings averages 170 and the Sunday school session nearly 300.

CHARLEVOIX.—A young men's club has been organized with a good staff of officers. The club intends to seek the intellectual, moral and spiritual development of the young men of the town. It will also largely interest itself in the Sunday evening services.

BATAVIA.—The State secretary, Dr. W. H. Warren, spent Oct. 18 in this place and baptized 11 persons by immersion and 15 by effusion, and gave the right hand of fellowship to 22. The ingathering is the result of special meetings.

FLINT.—Rev. W. H. Broadhead closed his third year in this pastorate last week Sunday. A special sermon in the morning marked the occasion. The showing for the past year was good in all departments.

LANSING.—*Plymouth.* A business men's Bible class has just been started for the study of present day topics. It is under the lead of Dr. Edwards of the Agricultural College.

Wisconsin.

RHINELANDER.—Rev. and Mrs. G. C. Haun, who are at the head of the Sunday school missionary work in the State, completed a 12 days' visitation of this region Oct. 26. Preaching services were held in four different schoolhouses and two new Sunday schools were established. Every village not supplied with Protestant services was visited, but in some places organization was impossible. At two places desire was expressed for regular preaching services and Rev. J. H. Chandler will supply them on week nights for the present. An urgent invitation came from a village where not a person was ever previously connected with a Congregational church.

WALWORTH.—Last year a parsonage was built for the occupancy of Rev. M. N. Clark. The membership of the church has increased within four years from 14 to over 50. Mr. Clark preaches every Sunday evening at Fontana, at the head of Geneva Lake, where there is an enthusiastic Y. P. S. C. E. and a fine Sunday school. He is also planning a series of evangelistic services at Williams Bay.

LAKE GENEA.—This church has a flourishing Boys' Brigade, and is preparing to organize a loyal league of young men with military drill. The young men's Sunday evening club will also be resumed. Rev. C. A. Osborne is acting pastor.

WHITWATER.—Rev. B. C. Preston has been engaged for one year to assist the pastor, Rev. E. C. Barnard, whose resignation on account of impaired health the church is unwilling to accept.

ELKHORN.—This church is enjoying steady growth. During the three years of the present pastorate the membership has advanced from 160 to 235. The pastor is Rev. G. C. Lochridge.

THE WEST.

Missouri.

ST. LOUIS.—*Pilgrim.* A reception was given, Oct. 26, to Dr. George C. Adams and family, recently of Compton Hill Church. A council met, Oct. 22, and concurred in the action of the church accepting the resignation of Rev. George C. Adams, D. D. It will be the policy of the church not to admit any candidates to the pulpit and it is desired that no one apply to the church to become its pastor. Any one who does so apply will at once create a prejudice against himself. *Central.* Rev. C. S. Sargent, D. D., has been chosen chaplain of the regiment composed of the Boys' Brigades of St. Louis. *Fountain Park.* Opening services were held in the new edifice Oct. 25. It will be dedicated on Thanksgiving evening.

Iowa.

MONONA.—The pastor, Rev. W. H. Klose, has received a unanimous call to remain the fifth year. He has given an affirmative answer, provided that the church will come to self-support. A vigorous effort is being made to raise the salary on the field.

Rev. R. W. Harris and wife, recently of Bear Grove, are conducting a series of revival meetings with the Southside Church at Red Oak.

Minnesota.

WADENA.—The edifice has been remodeled and enlarged so that it is practically a new building with seating capacity more than doubled. Rev. J. H. Morley preached the dedication sermon and assisted in the raising of money. The cost of the improvements, \$2,500, was provided for, the women pledging \$250. The church has made substantial progress, and, with these improvements

takes its place as one of the more important of the State. Rev. J. H. B. Smith is pastor.

Kansas.

PITTSBURG.—Evangelist Veazle closed his series of meetings Oct. 25. He considers it one of the most successful he has held in the State. This town, in which mining and smelting are the chief industries, is worldly and difficult to move religiously, but the interest steadily deepened and the audience increased to crowds. For two weeks he had the efficient assistance of Miss Agnes Fairfield, singer and gospel worker. Among the results are 20 professed adult conversions, 70 persons beginning in some measure a new Christian life, a deep work of grace among 50 children and 12 new members already admitted to the church.

JETMORE AND RUSH CENTER.—After some months of successful labor during the summer at Rush Center Rev. G. H. Hull has now become pastor of both churches, residing at Jetmore. Rush Center, which has counted itself practically extinct, has been remarkably revived, having 22 members, 14 of whom are recent accessions. Much of the good accomplished at the latter point was attained through personal visitation and weekly cottage prayer meetings.

ATHOL.—Thirty-five persons attend the prayer meetings, which are of great interest. Leaders are selected in advance, and during the past six months it has seldom occurred that the same person led the meeting twice. The Sunday school attendance averages 100, and new song-books have recently been purchased. The Ladies' Aid Society furnished funds with which the audience room was recently papered and a bookcase purchased.

KIRWIN.—The Ladies' Missionary Society is flourishing. Pledges of 5, 10 or 15 cents per month for missions are received. There is a program for each meeting and the literature of both the home and foreign boards is in active use. A feature is "talent work," which consists of an entertainment in the line of one's special gifts, musical, literary, etc. The society is supporting a worker in Turkey.

ATCHISON.—The corner stone of the new edifice was recently laid. Rev. Messrs. L. P. Broad and F. D. Altman made addresses. The audience was large and the occasion interesting. Work upon the building is being pushed forward rapidly.

The meetings held in the H. M. tent in September, at a point five miles south of Topeka and convenient to the territory covered by Sunnyside church and two other school districts, have resulted in the erection of a commodious, though inexpensive, board tabernacle near the site where the tent was pitched. Dedication services were held Oct. 18, Supt. L. P. Broad preaching the sermon. This is a part of the field of Rev. J. E. Kirkpatrick of Seabrook.

Rev. I. M. Waldrop now has the pastoral care of all the churches on or near the Union Pacific Railway west of Ellis, a distance of 98 miles. There are eight churches and preaching stations, three of which are in the country, requiring long rides by team. On the field are seven Sunday schools, two C. E. Societies and a church membership of nearly 200. Most of this frontier region has no other religious privileges.

Many churches are holding the annual harvest festival in the interest of home missions. This arrangement is proving increasingly popular both as a means of increasing the funds of the C. H. M. S. and of instructing the young concerning H. M. work and needs.

Nebraska.

WEST HAMILTON.—Rev. Edmund Cressman, who closed his work at Doniphan and North Hastings, Aug. 1, has continued to preach at this point. He now removes to Hastings and the church at West Hamilton will unite with the other two in securing a permanent pastor. Five years ago, when Mr. Cressman took charge of this church, it was much discouraged. The membership has now increased from 13 to 44, and there are a flourishing Sunday school and Y. P. S. C. E.

CORTLAND AND PICKRELL.—Rev. F. G. McHenry closed his three years' pastorate with the churches Oct. 25, and will remove at once to South Haven, Mich., where a son-in-law resides. A reception was given Mr. and Mrs. McHenry at Cortland, Oct. 27, and at Pickrell the following Friday evening. These churches will continue to work together, but will not call another pastor until about Jan. 1.

STEELEBURG.—Evangelist T. E. Horton is assisting the pastor, Rev. H. H. Avery, in special meetings. This blind preacher is entering upon the third year of his work here.

North Dakota.

CANDO.—Rev. C. A. Mack enters upon a third year as pastor. His salary for the past year has been paid, and the church goes forward with every en-

couragement. The meeting house is being plastered, and improvements have been made during the year upon the parsonage. The Ladies' Aid Society takes an active interest, and is helping to make the edifice more attractive.

DAWSON AND TAPPAN.—Rev. T. W. Thurston closed a pastorate of six and a half years here Oct. 25. During this time he has done faithful work and the churches have made substantial progress. He removes to Albert Lea, Minn., to reside with a son and will not take up the active work of the ministry again, but may supply occasionally.

DICKINSON.—Rev. G. W. Gallagher, the pastor, has received a call to Barton, Vt., which his many friends here hope he will not accept. The women recently held a fair, netting \$167, which has been used in paying off old debts. Under Mr. Gallagher the work has gained strength and the outlook is hopeful.

NEW ENGLAND CITY.—Owing to removals, the membership has become so depleted that it did not seem wise to try to continue the work longer, and the meeting house has been sold by the C. C. B. S. to get back the money they have invested in it.

ABERCROMBIE.—Rev. W. A. Wilkinson has been invited to remain another six months. Under his ministrations the work has gained much. A new organ has been purchased.

MELVILLE.—Under the lead of Pastor Halsall lots are being obtained and a foundation is being put in so a building can be erected early in the spring.

FARGO.—*Scandinavian.* To the great joy of the workers the H. M. S. has decided to continue aid to this important work, which is prospering finely.

WIMBLEDON.—A determined effort is being made to obtain a parsonage, though the people are poor from loss of crops by hail.

Under the lead of Rev. J. L. Jones the church at Carrington is making good progress. The pastor is occupying the new parsonage.

South Dakota.

WHEELER AND BARTHOLDI.—General Missionary Jenney is spending two weeks on this field, holding special meetings and encouraging the workers.

Supt. C. M. Daley has recently returned from a 10 weeks' missionary trip in the Black Hills and Wyoming in the interest of Sunday school work.

New Mexico.

DEMING.—Rev. N. W. Hankemeyer began work here Sept. 1, and the church, which had been without a minister most of the time for four years, is greatly encouraged. Through the efforts of the Aid Society repairs to the amount of about \$100 have been made on the parsonage.

ATRESCO.—*Mexican.* A bell has been purchased, all but \$5 of the cost having been contributed by the people themselves, who, though poor for the most part, have taken an encouraging interest in raising the money.

PACIFIC COAST.

Washington.

The meeting house at Farmington has been recently painted. The women of the Clayton church have bought stove, lamps, table and chair, and painted the edifice. Rev. Richard Busbell, on his circuit of eight churches and stations, reaches an average audience of 418. The offering of Westminster Church, Spokane, to the C. H. M. S. was \$100. Mrs. Tichenor-Bailey is holding services at Green Lake on Sunday evenings.

CANADA.

MONTREAL.—*Bethlehem.* A new chapel costing, with parsonage, \$8,000, was opened Oct. 25, the exercises continuing Nov. 1. A space in front of the chapel is reserved for the edifice proper, which the church hopes to build in a year or two.

WEEKLY REGISTER.

Calls.

BENTE, Christopher H., Memorial Ch., St. Louis, Mo., to Seneca. Accepts.
CHAMBERS, Chas. A., Auroraville, Wis., to Dartford and Princeton. Accepts.
DAVIS, Wm., Plevna, Kan., to Pilgrim Ch., Denver, Col. Accepts, to begin Jan. 1.
DEKAY, Geo. H., Santa Monica, Cal., to new work at Norwalk. Accepts.
DELONG, David D., Hicksville, O., to First Ch., Elyria, Ohio. Accepts.
ELLIOTT, Wm. A., Algonquin, Ill., accepts call to Grand Lodge and Waconia, Mich.
EVERT, Henry S., Leon, Wis., to Chilton.
FARNWORTH, Arthur, Dodge, Howells and Fairview, Neb., accepts call to Nebraska City.
GALLAGHER, Geo. W., Dickinson, N. D., to Barton, Vt.
GIMBLETT, Wm. H., Carrington, N. D., accepts call to Valley City.
GREY, Fred., formerly of Athol, Kan., recently returned from England, to Valeda, Kan. Accepts.
HALE, Edson D., Lincoln, Cal., to Niles. Accepts.
HARTLEY, John, recently from England, to Butter-nut, Fife and Park Falls, Wis. Accepts.
HERBERT, Lemuel G., Findlay, O., to Watervliet, Mich. Accepts.

HJERPE, Eric G., Bethany Ch. (Swedish), New Britain, Ct., to Free Ch. (Swedish), Providence, R. I.
 HUBBARD, Geo. H., Norton, Mass., accepts call to Enfield.
 HULLINGER, Frank W., Farmington, Ill., to Allegan, Mich.
 HUMPHREY, Robt., A. M. A. worker at Whittier, N. C., to Mattapoisett, Mass., accepts.
 LEDIN, Chas. J., Emanuel Ch. (Swedish), New Haven, Ct., to Campello, Mass. Declines.
 LEWIS, John B., Erwin, S. D., to Highmore and Holabird, on his return from travel in the Orient.
 LOMIS, Sam'l L., Belleville Ave. Ch., Newark, N. J., accepts call to Union Ch., Boston.
 MCBRIDE, Wm. H., Second Ch., Wells, Me., to Bristol, Me., accepts.
 McDOWELL, H. M., State University, Lawrence, Kan., to N. Lawrence for the coming year. Accepts.
 MARSH, Geo., Manson, Io., accepts call to Shell Rock.
 MATHER, J. Bruce, Harlan, Io., to Pioneer Ch., Clear Lake.
 MERRILL, Geo. H., Rio Vista, Cal., to Ferndale, Cal., accepts.
 MITCHELL, Walter, Madison, N. Y., to Highland Pres. Ch., Utica, accepts.
 PLUMMER, G. W. (Evans), Audubon, Io., to Nevinsville, Ramsdell, Frank E., Gardner, Mass., accepts call to Pilgrim Ch., Cambridgeport.
 REID, D. H., Victoria, B. C., to Port Townsend, Wn.
 ROBLEE, Henry S., Charlotte, Mich., accepts call to Kenosha, Wis.
 ROWELL, N. L. (Free Bapt.), San Francisco, Cal., to Redondo Beach.
 SCHOENFELDT, F. W., Prairie du Chien, Wis., to Bloomington and Blake's Prairie. Accepts.
 SMITH, Wm., Peoria, Ill., to Marshall. Accepts.
 SMITH, Wm. R., Arthur, Io., to Ohio. Accepts.
 STAPLETON, Robt., Belle Plaine, Io., to Ogden, Cal., accepts.
 TEEL, Wm. H., formerly of Wethersfield, Ct., to Second Ch., Wells, Me. Accepts.
 WELLS, Clayton B., Pilgrim Ch., Denver, Col., to Independent Ch., Lincoln, Neb. Accepts.
 WISE, Wm. C., Coulee City, Wn., recalled to Chelan, accepts.

Ordinations and Installations.

BEACH, David N., Plymouth Ch., Minneapolis, Oct. 27.
 RIDWELL, Chas. A., S. Main St. Ch., Manchester, N. H., Oct. 30.
 CHAMBERLIN, Jas. A., First Ch., Newark, N. J., Oct. 28. Sermon, Dr. S. M. Newman; other parts, Rev. Messrs. H. P. Higley, C. H. Everest, Henry Ketcham, S. L. Loomis.
 HOYT, John E., o. Homer, Ill., Oct. 22. Sermon, Rev. I. D. Stone; other parts, Rev. Messrs. N. I. Rubinkam, F. D. Tucker and E. B. Read.
 JELINEK, Joseph, o. Bethlehem Ch., Chicago, Oct. 26. Sermon, Rev. John Frucha; other parts, Rev. Messrs. J. C. Armstrong, Edward Wrbitzky and H. A. Schaeffer, D. D. Mr. Jelinek takes up work in Milwaukee.
 PIERSON, Isaac, i. Union Ch., S. Medford, Mass., Oct. 25. Sermon, Rev. C. H. Daniels, D. D.; other parts, Rev. Messrs. H. H. Leavitt, B. F. Leavitt, John Barstow, W. F. Bacon, Joshua Colt, D. D.
 PLASS, Norman, i. Barrington, R. I., Oct. 27. Sermon, Dr. Wallace Nutting; other parts, Rev. Messrs. Alex. McGregor, L. S. Woodworth, S. H. Woodrow, Wm. House, E. C. Moore, D. D.
 POST, Aurelian, o. and i. Bristol, N. Y., Oct. 28. Sermon, Rev. W. F. Kettle; other parts, Rev. Messrs. A. H. Post, father of the pastor elect, C. H. Dickinson, C. D. Reeves, S. M. D.
 ROWLAND, L. P., o. First Ch., Grand Rapids, Mich., Oct. 20. Parts were taken by Rev. Messrs. D. F. Bradley, D. D., J. T. Husted, R. M. Higgins.
 SEWALL, John L., i. First Ch., N. Brookfield, Mass., Oct. 27. Sermon, Nehemiah Boynton, D. D.; other parts, Rev. Messrs. Sylvanus Heyward, A. R. Bassett, S. W. Brown, C. W. Loomis, C. B. Rice, D. D.
 TRECKA, Chas. J., o. Bohemian Branch of Plymouth Ch., Cyril Chapel, St. Paul, Minn., Oct. 29. Sermon, Rev. H. A. Schaeffer, D. D.; other parts, Rev. Messrs. J. H. Morley, W. B. Millard, P. Reitinger.

Resignations.

CONE, Jas. W., Ellis, Kan.
 COOLEY, Harvey G., Alton, Io., to take effect Jan. 1.
 CRESSMAN, Edmund, W. Hamilton, Neb.
 GRINNELL, Sylvester S., Alpena, Mich.
 ROWELL, John D., Maple City and Solon, Mich.
 KNOVELL, Jas. R., San Bernardino, Cal.
 MCALLISTER, Jas., Fremont Ave. Ch., Minneapolis, withdraws resignation and acceptance of call to Alpena, Mich.
 MCHENRY, Fergus G., Cortland and Pickrell, Neb. He will remove to S. Haven, Mich.

THURSTON, Thos. W., Dawson and Tappan, N. D.
 WALKER, Theo. C., Sioux Rapids, Io.

Dismissals.

ADAMS, Geo. C., Compton Hill Ch., St. Louis, Mo., Oct. 22.
 HALE, Edson D., Lincoln, Cal., Oct. 19.

Churches Organized.

BURDETTE, Col., 14 Oct. Ten members. In charge Rev. Geo. Dungan of Otis.
 PIONEER Ch., near Clear Lake, Io., rec. 29 Oct.
 SHERMANTON, Cal. Eleven members.

Miscellaneous.

AYER, Edward P., Bethlehem, Ct., has been granted a six months' leave of absence to study at Yale. His father, Rev. C. L. Ayer, will supply his pulpit.
 BUTCHER, Stephen G., pastor's assistant at South Church, New Britain, Ct., was examined and approved to preach by Hartford South Association at a recent meeting. Mr. Butcher graduated from Beloit College in 1895 and has studied a year at Hartford Sem.
 BUTLER, Wm. and wife, were surprised on the 30th anniversary of their wedding, by a large gathering of friends at the church, who left kind remembrances.
 ELLWOOD, Wm., recently pastor at Stafford, Kan., is now studying at Oberlin Sem.
 GEORGE, Jesse C., has just added to his double parish of Dickens and Harmony, Io., a schoolhouse appointment five miles distant. A ride of 25 miles enables him to touch the three points each Sunday.
 HENRY, Jas. A., and SEVERANCE, C. N., residing at Maize, Kan., the former as pastor and the latter as principal of Western Seminary, have arranged to supply the church at Little River on alternate Sundays during the winter.
 HJETLAND, John H., Granite Falls, Minn., has been invited to supply for a time at Harwood, N. D., and Kragness, Minn.
 SHERMAN, Floyd E., late principal of Stockton Academy, is visiting the churches in Eastern Kansas within the district assigned to the academy.
 TOTTON, Matthew J., late of Rose Valley, N. D., has been invited to supply at Dwight for a time.
 WILLIAMS, E. Howard, a student in Washburn College, and recently acting pastor at N. Lawrence, Kan., is supplying at Junction City.
 WOODS, Robt. M., at a recent reception, received from the people of Hatfield, Mass., a large silver as a token of appreciation of his 20 years' service among them.

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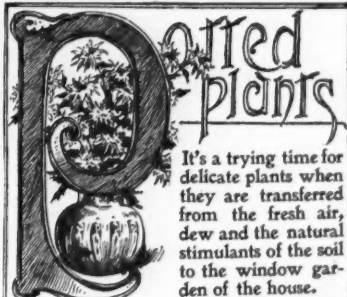
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THE BUSINESS OUTLOOK.

General trade has flattened out for the last week or so, because all attention has been riveted on the political battle. There has been for the past ten days practically no business. Mercantile paper had almost disappeared, and in many centers the banks called in their loans in order to place themselves in as strong a position as possible—strong if free silver should win and equipped to take immediate advantage of opportunities if McKinley wins.

Wheat has advanced in London and that center is a great bull on the cereal for the future. It is thought here that if McKinley is elected the advance movement in wheat will receive a fresh stimulus. But everything is *if*. If McKinley is elected, wheat, corn, cotton, iron and all the staples will rise, business will be good, mills will start upon full time, and the millions and millions that have been hoarded will come forth.

THE WOMAN'S HOME MISSIONARY ASSOCIATION.

The seventeenth annual meeting on Oct. 28 was favored with a fine day. Berkeley Temple was well filled with an audience representing many towns and cities in Massachusetts and Rhode Island. The reports showed excellent results and gave evidence of greater intelligence and earnestness in missionary work.

The address of Mrs. J. D. Kingsbury on the Essex North Alliance and the paper by Miss Nathalie Lord gave many suggestions of ways in which individuals and societies can help forward the work of the association.

President McClelland spoke of Pacific University, Forest Grove, Ore., to which the association will contribute during the coming year.

The "question hour," conducted by Mrs. J. W. Danielson, aroused much interest. Miss M. B. Means read a searching paper on Why Have Missions a Stronger Hold on Some Christians Than on Others? The address of the president, Mrs. C. L. Goodell, was a timely appeal to Christian women. She suggests that for once we place our Christmas presents in the Lord's treasury. The idea was received with approval and copies of the address were distributed. A large Christmas offering is anticipated. The audience sang a hymn written for the occasion by Katharine Lee Bates, Mrs. Marie Kaula Stone also rendered a beautiful song, and the Jubilee Singers gave three plantation melodies in the afternoon.

Miss M. C. Collins had a message from the Indians. Then Mrs. S. E. Courtney described Cotton Valley, Ala., as she found it and how the people now live after eleven years of teaching and sympathy. It has been a veritable college settlement, quietly and faithfully carried on by a woman whose high character and great ability have made her a Deborah among the people. The association will continue to support the school so well begun, and Mrs. Courtney will be able from her Boston home to use her influence for its advancement.

Rev. Mr. Puddefoot held the great audience to the close with his unique and eloquent descriptions of home missionary life and needs. A generous collection was received, after which President McClelland of Forest Grove University, Ore., offered the closing prayer. Throughout the meeting was successful and the missionary spirit filled the house. Several officers of the Woman's Board of Missions and a number of foreign missionaries were present.

The semi-annual meeting of the association will be held with the Eliot Church, Lowell, April 28.

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J. N. HARRIS'S BEQUESTS.

The late J. N. Harris of New London, who was a generous giver in his lifetime, made provision for devoting his property to noble uses after his death. After certain legacies to relatives and friends the following bequests were made:

1. \$2,000 to the Bradley Street (city) Mission of New London.
 2. \$2,000 to the International Committee of the Y. M. C. A.
 3. \$5,000 each to the American Board and the C. H. M. S.
- Also the following:
- \$500 annually to the Second Congregational Society of New London.
 - \$1,000 annually to the Cedar Grove Cemetery Association.
 - \$2,000 annually to Moody's Mt. Hermon School for Boys.
 - \$1,000 annually to Northfield Seminary.
 - \$1,000 annually to Memorial Hospital, New London.
 - \$250 annually to the Congregational Society of Salem, Ct. (his birthplace).
 - \$200 annually to the Methodist church of New London.

These annuities are to be paid from the income of the Harris Building, a large business building on New London's principal street, which is "left to charitable purposes forever."

Out of the residue of the estate a trust is created which is to continue twenty-one years. This trust is divided into forty-eighths. Twenty-five forty-eighths of the annual income is to be paid each year to Northfield Seminary, the American Board and to the Congregational Home Missionary Society until \$10,000 are paid in to each, and after that the income is to go to Mrs. Harris, who is empowered to use it in such ways as she desires. She also has the right to dispose by will or otherwise, at the expiration of the trust, of the principal sum producing these annuities.

One forty-eighth of the annual income is also to be paid to the fund for ministers of the Congregational Church of Connecticut, and another forty-eighth to the New London Conference claimants of the Methodist Church. It is expected that each forty-eighth of the annual income of this part of the estate will amount to \$500 at least. Mr. Harris calculated that Mr. Moody's schools would receive at least \$100,000 by the time all the bequests are paid. The estate will inventory over a million dollars.

BOSTON SUPERINTENDENTS' UNION.

Ladies night brought its usual large attendance last Monday, the Primary Union of the city being generously represented. The subjects bore particularly upon work for the young. Miss A. M. Gregory occupied a brief time in discussing, with illustrations from life, the dire effects of the increasing use of cigarettes among the young—girls as well as boys—and told something of her efforts to resist the evil in connection with her work in the New England Evangelistic Association. Rev. Lawrence Phelps spoke next of the training needed by the primary teacher, and then Miss M. A. Metcalf, teacher of drawing in the Primary Union, outlined the kindergarten system as applied to primary work, and encouraged its increased adoption. Miss B. F. Vella, always welcome in the union, spoke of the graded system as now largely applied to the younger departments of the Sunday school, and of the greater advantages resulting from that arrangement.

The Damon Instrumental Quartet of young ladies favored the union freely for the second time last night, and their selections were particularly appreciated.

Dr. PARKHURST says: "Mrs. Parkhurst and myself have made use of Pond's Extract so long and so constantly that we can speak appreciatively of it and in terms of warm commendation."

AN OLD SAYING APPLIED.—That old maxim, that the best is the cheapest in the end, applies with special force to the purchase of a sideboard. Of all pieces of furniture the sideboard should claim paramount attention. It ought never to be made the subject of extreme economy. A cheap sideboard is a capital abomination. There is really no excuse for buying a cheap sideboard when the Paine Furniture Co. are selling such superb designs this season at the lowest prices ever quoted in this city. Let none of our readers conclude the purchase of a sideboard without seeing this interesting display.

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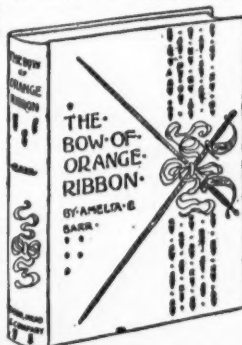
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CURRENT THOUGHT.

AT HOME.

The *American Banker*, conjecturing as to where the \$600,000 stolen from New Orleans banks by dishonest officials went, says: "It is known that a part of it at least, representing thousands upon thousands of dollars, was squandered upon wine and women."

"Shall I secure an evangelist?" asks an imaginary pastor of the *Christian Advocate*. "Yes," replies the editor, "if, after meditation upon the whole subject, you feel in the presence of God that you must have assistance, but do not ask for it until by the work of the church and your own efforts a revival has begun and conversions are being made daily; then seek an evangelist noted for the simplicity of his methods, the straightforwardness of his appeals, the common sense and Scripturalness of his instructions; and not one who devotes the first week to teaching the people how to produce spectacular effects and to prepare the community at the critical period to shut up all their places of business, and then to make a powerful impression by showing what a marvelous display of the divine Spirit that must be which produces such a spontaneous surrender on the part of the people of their worldly proceeds in order to give the word of God free course to run and be glorified."

ABROAD.

The *Yui-itsu*, the Shinto organ of Japan, says that the treatment of the American Board by the Doshisha has been unfilial and un-Christian, but its other comments on the situation reveal that its judgment on this point is the offspring of jealousy and hatred, correct though its decision on that especial point may be.

The editor of the *Japan Mail*, after surveying the situation in the East and analyzing the policy of Russia in China and Korea, says in conclusion: "Russia and Great Britain may be compared to two huge glaciers moving slowly but surely forward. Unless one of them be disintegrated en route their ultimate collision is inevitable."

Rev. Dr. John Henry Barrows, in a letter from Göttingen summing up his impressions of Germany, says in *The Chicago Record*: "The sense of individual responsibility, of which we make so much in America and to which we appeal in the Christian life, is not so keen and potent in German Christendom. The fundamental and all-pervading trouble here in every department of life is that the people are governed. They wait for those who are placed over them, and depend on having things done for them. The elements wherein America and England are, as I think, superior to Germany have come directly or indirectly from Puritanism, by which I mean the grand spiritual discipline which has blessed English-speaking peoples for the last 250 years. Puritanism has dethroned kings, or taken from them all but the semblance of power, has developed personal responsibility, and hence manhood and womanhood, has exalted the individual above the state and has inspired, as nowhere else, the love of universal humanity."

Die Nation (German Liberal organ) recently contained the following editorial comment on our political campaign: "The present campaign has not only an incalculable economic bearing, but also its purely political significance cannot be overestimated. If it is true that a people like the American, which has been trained in democratic self-government for more than a hundred years, is not able to withstand so obvious a temptation; if it should prove itself so inexperienced as, in a mad hallucination, to destroy with its own hands the foundation of its entire prosperity—then the whole democratic form of government would thereby be most fatally discredited; all the reactionary parties in the world would begin to prove, in view of the dire consequences of such a blunder of popular sovereignty, that the general welfare of the state requires that

the great masses of the people be deprived of the right of deciding their own political destinies and that the public good be intrusted to stable authorities."

John M. McCandlish, in the *Free Church of Scotland Monthly*, writing on the subject of Free Church Finance, points out the interesting fact that "in England and Scotland the stipends of the clergy of the Established churches depend for their amount on the current prices of agricultural produce, and these prices have very materially diminished of late years. Thus the average selling price in Edinburgh of the three principal kinds of grain—wheat, oats and barley—is now thirty per cent. less than it was in 1843. The consequent decrease in the amount of the stipends payable to the ministers of the Established Church, which in England is said to be forty per cent., and is the subject of a very grievous outcry, has in Scotland been partly compensated by the application of the unexhausted tithes." [A tithing is that part of the estate of a Scotch layman which is liable to be assessed for the stipend of the clergy of the Established Church.—Eds.]

The students of Glasgow University have nominated Rt. Hon. Joseph Chamberlain as candidate for the lord rectorship of that institution.

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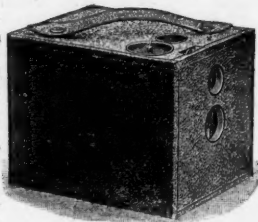
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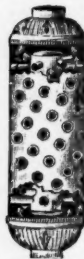
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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 30.

Miss Atkinson presided, and, after reading 1 John 1, spoke of fellowship with Christ and Christian fellowship with one another. Dr. Ray Palmer's hymn,

Jesus, these eyes have never seen
That radiant form of thine,

was sung, which prompted Mrs. Thompson to speak of the relation between the disciple of today and his divine Master as compared with John's relation to him, showing that the disciple of today may be quite as near his Lord as John ever was, receiving just as much sympathy and help.

Mrs. Schneider reported an interview with a number of Armenian refugees who had just arrived in Boston, among whom she found some of her old Gedik Pasha pupils, and read extracts from a letter received from Mrs. Dr. Washburn of Constantinople, in which she speaks of the "terrible revelation of the forces in the midst of which we live"; over forty thousand are said to have left Constantinople, including Greeks as well as Armenians. One man from Egin said his friends were "all gone." Mrs. Schneider also spoke of Miss Gleason's recent experiences at Hasskeuy and of the condition of affairs in Aintab. Miss Stone, whose word from Bulgaria is always listened to with interest, said that Armenians are flocking to that country in pursuit of the freedom which that nation has enjoyed for the last eighteen years. Among Bulgarians there is intense national feeling, and they greatly need the prayers of Christians that they may make the best use of their new opportunities.

Miss Emily Wheeler reported the latest news from Egin that according to the estimate 2,000 were killed in the recent massacre, whole families being blotted out, and that out of 1,800 houses only 100 are left. The calendar call during the week for special prayer for the workers at Van was not forgotten. Dr. Raynolds was the only missionary there during the late massacre, and no details have as yet been received. Mrs. Raynolds is in Ooroomiah, where she went some months ago, accompanied by Mrs. Allen, who is now on her homeward journey. Miss Fraser and Miss Huntington are in Europe, and the latter has accepted an invitation to San Sebastian for the winter, where she will take charge of the kindergarten work in connection with Mrs. Gulick's school. Dr. Grace N. Kimball has returned to this country and is assistant resident physician at Vassar College.

When Professor Felix Klein of Göttingen was at Princeton's celebration, twenty-seven men with degrees from Göttingen, now resident in and near Philadelphia, gave him a dinner.

Some one found at the A. M. A. jubilee a memorial ring, evidently of value to the loser. Its owner can obtain it from Rev. W. E. Barton, D. D., Shawmut Church, Boston.

Marriages.

The charge for marriage notices is twenty-five cents.

GEHARDT-BLATT-In Poplar Bluff, Mo., by Rev. Dr. L. F. Bickford, Oct. 29. Hon. F. M. Gebhardt, city attorney, and Clara A. Blatt.

JONES-BEANE-In Methuen, Oct. 28, by Rev. James L. Hill, D. D., of Salem, William Hewes Jones and Sarah Lillian Beane, both of Medford.

RANNEY-BURBANK-In Webster, N. H., Oct. 28, by Rev. C. E. Gordon, William B. Ranney of Newport, Vt., and Alice M. Burbank of Webster.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

PADDOCK-In Leadville, Col., Sept. 27, Mrs. M. Eledice Darrow Paddock, wife of Rev. E. A. Paddock, Weiser, Idaho, aged 40 yrs., 4 mos., 17 dys.

WHITTEMORE-In Everett, Oct. 24, Esther Whittemore, aged 78 yrs., 10 mos.

MRS. LOUISA HUNT SAFFORD.

Died of paralysis, in Sioux City, Io., Oct. 8, Mrs. Safford, widow of Stephen F. Safford formerly of New Ipswich, N. H. She was born in Peterboro, N. H., Oct. 11, 1812. Married in 1836, she came to Illinois and lived, first at Quincy and later at Hamilton, for thirty-five

years. Since January, 1891, her home has been at Sioux City, Io., with her daughter, Rev. Mary A. Safford. She sleeps in Jesus.

MRS. JOHN WOODS.

Mrs. Woods died in Minneapolis, Minn., at the residence of her son, Charles H. Woods, E. G., Sunday, Nov. 1, aged ninety-six years and two months. Mrs. Woods was the wife of Rev. John Woods, many years pastor in Warner and Newport, N. H. She survived him twenty years. Until stricken with pneumonia a few days ago, Mrs. Woods was in full possession of her faculties, kept up an active interest in all the work of the denomination and was a constant attendant at Plymouth Church and prayer meeting, frequently going alone. "Blessed are the dead who die in the Lord."

DEACON ELIAS T. FISHER.

Deacon Fisher was born March 25, 1814, in that part of Holliston which afterwards was joined to Medway. He died Sept. 11, 1896, in West Medway where from boyhood his life was spent. In youth he joined the Second Congregational Church, to which he gave willing and valuable service for over a century—a part of the time as deacon. On the formation of the Third Church he was elected its deacon and died in that office.

He was a man of equable and quiet disposition, courteous and genial in deportment, unswerving in principle, heartily identified with every good work, respected and beloved by all. He served his town in the offices of school committee and assessor several years.

A lingering sickness, patiently endured, brought him to the end of life and to the rest of God's saints. A wife and six children survive him. R. K. H.

REV. LINCOLN HARLOW

Died in Post Mills, Vt., Oct. 9. He was born in Turner, Me., May 7, 1838, and graduated from Bangor Theological Seminary in 1863. He soon went to Lewis, Io., and has besides held pastorates in Kansas, New Hampshire, Massachusetts, New York and Vermont. On account of his health he was about to close his work at Post Mills and Fairlee, Vt., when he was suddenly called home. Never of firm health, he was laboring almost continuously, seeking no other relief than that which might come from change of place. He has been a quiet and fruitful ministry, and he leaves behind the blessed memories of a work well done. His wife, son and daughter are left to mourn his loss and rejoice in the memory of a life which has been triumphantly Christian. C. L. G.

REV. ROBERT CRAWFORD, D. D.,

Was born at Paisley, Scotland, Nov. 24, 1804. He entered peacefully into rest under the loving care of his only surviving daughter and her husband, Rev. Thomas A. Emerson, at Clinton, Ct., Oct. 26, 1896.

He came with his parents to Canada in 1821, and made his way to the United States in 1826, working in cotton mills at Hooch Falls, N. Y., and then in Vermont. On his conversion he felt drawn, and was urged by friends, to enter the ministry. He had now come to be twenty-eight years of age, but, having no taste for short cuts, he entered Williams College and was graduated in the Class of 1836, getting his theological training partly at Princeton but chiefly at Union. With the exception of a brief episode near Philadelphia in 1836, Dr. Crawford's ministry was devoted to two parishes, North Adams, 1840 to 1853, Deerfield, January, 1854, to the day of his death, twenty-five years as pastor, the remaining time as pastor emeritus. He retained a vital interest in both parishes, and his memory is tenderly cherished in both. From 1840 to 1851 he enjoyed the sweet fellowship and valuable assistance of his tenderly loved wife, a daughter of Rev. Dr. Griffin, president of Williams College. Three children survive him: the daughter with whom he spent the last four years, a son who was for more than twenty years instructor in history in the University of Illinois, and Rev. Lyndon S. Crawford, a missionary of the A. M. C. F. M., who instead of taking the vacation which would properly fall to him this year, chooses to stay at his laborious and dangerous post in Trebizond, Turkey.

Dr. Crawford retained to a remarkable degree to the very end of his ninety-two years of life his physical and mental powers, and an active interest in present day affairs. "He never came into the house without bringing sunshine," said a neighbor; and emphatic testimony was borne at the funeral to the kindness and value of his fatherly counsel to younger ministers. He performed his various tasks with cheerful fidelity, and bore the pains and trials that fell to his lot with loyal submission. A unique feature of the funeral services was the presence and testimony of Rev. J. J. Dana of Housatonic, Mass., who had exchanged weekly letters with Dr. Crawford ever since they parted at North Adams more than forty years ago. Twenty-five years ago they promised each other that when either died the survivor would, if possible, attend his funeral. This promise Mr. Dana, though eighty-five years of age, remembered and kept, and he spoke of Dr. Crawford much as David spoke of Jonathan.

From the Master whom he served so faithfully through so many years Dr. Crawford has doubtless heard ere this the welcome "Well done." A. S.

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